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GRAMMATICAL ART

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IN WHICH

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OF

GRAMMARIANS AND LEXICOGRAPHERS

ARE EXPOSED;

TWELVE TENSES

ARE EXPLAINED;

AND, FOR THE EXERCISE OF LEARNERS,

Such an APPENDIX is added,

As contains an EXPLANATION of many PARTICULARS needful to be known:

BY

THE REV. RICHARD POSTLETHWAITE,

RECTOR OF NEWENDON, IN ESSEX.

Grammatices Amor, et Usus Lectionis, non Scholarum Temporibus, sed Vitæ Spatio terminantur.—*Quinct. Inst. Orat.* I.

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THE

PREFACE.

THE Engliſh Language has, for many Years, been much cultivated, and poliſhed; and, of late, has received great Improvements in grammatical Accuracy. Dr. Lowth, to whoſe profound Erudition we all owe a Tribute of Praiſe, has freed our Language from the Charge of Irregularity and Difficulty; and has juſtly ſhewn, that the Fault really lies in its Speakers and Writers. The Notes, in his Engliſh Grammar, furniſh us with an undeniable Argument, both of the Inaccuracy of our beſt Authors, and of the indiſpenſable Neceſſity of ſtudying our Language grammatically, in order to attain to a competent Degree of Knowledge in it. He has corrected groſs Errors which have been univerſally committed, and has brought the gramma-

tical Art nearer to Perfection than any of his Predeceſſors ever did.

But (as that learned Prelate has obſerved) "A Syſtem of this Kind muſt always ſtand in need of Improvement;" for "It is indeed the neceſſary Condition of every Work of human Art or Science, ſmall as well as great, to advance towards Perfection by ſlow Degrees." No better Apology need be made for the Publication of a new Engliſh Grammar.

The Author, having read what Dr. Lowth and Dr. Beattie have ſaid upon the Subject, is thankful for the many good Ideas which thoſe learned Linguiſts have afforded him; and, by weighing their Obſervations, he could not but think, that, notwithſtanding the many Engliſh Grammars which the World has received, another Treatiſe might perhaps be of more general Utility than any which has yet been publiſhed. He has therefore dedicated ſome of his Hours of Leiſure to this Employment; and, by his Friends, is encouraged to publiſh his Thoughts on the Subject. As he could not accord with all that thoſe Grammarians have ſaid, he has, in ſome

ſome Inſtances, introduced a perfectly new Plan. With Diffidence, however, he offers theſe Firſtfruits of his Studies to the Public; and humbly begs their candid and impartial Attention.

This Grammar, being written for the Uſe of young Students at Schools, as well as others, aims to explain the grammatical Principles with Perſpicuity, rather than with logical and philoſophical Exactneſs. Its Definitions therefore may not, in every Caſe, be unexceptionable. Indeed to give a plain Explanation of all the various Meanings which the Verb may aſſume, is perhaps impoſſible. It may be ſufficient, if a juſt Idea of its general Nature be plainly given.

Some Grammars are quite ſilent about many Things, on which they ought to treat; and to ſome we can aſcribe but little Merit. Dr. Lowth's ſeems to bear away the Palm; yet his was never deſigned to be complete; nor is it exempt from Miſtakes. Beſides many, which in this Book are corrected, one may here be expoſed.

The learned Biſhop's Criticiſm on, "Truly this was the Son of GOD," is, no Doubt, approved

proved by many lettered Men; yet a little Attention to ſeveral Scriptures in the Greek Teſtament may evince, that the Text is rightly tranſlated, and that his Suppoſition, that it ought to be rendered, Truly this was "*a Son of GOD*, or, *of a GOD*," is evidently unwarrantable. Satan, who knew to whom he was ſpeaking, and that CHRIST was not *a Son of GOD* merely, or a Child by Grace, but the only Saviour of the World, and conſequently "*the Son of GOD* in a peculiar and incommunicable Senſe," ſaid, (Εἰ υἱος εἶ τȣ Θεȣ, εἰπε ἵνα λιθοι ἄρτοι γενωνται), If thou art *the* Son of GOD, command that theſe Stones may become Bread. Matth. iv. 4. And, in the 6th Verſe of the ſame Chapter, υἱος is again uſed without the Article ὁ, and yet in a definite Senſe. But, if any one can imagine, that the Devil knew not who CHRIST was, can he alſo ſuppoſe that the Diſciples themſelves did not know that he was *the Son of God*? Yet, when they had ſeen him walking upon the Waves, and ſtilling the Winds and the Seas, "they came unto him, and *worſhipped him*," as "the LORD of all" Things, and conſequently not as "a righ-

righteous Man" only, "ſaying," Αληθως Θεȣ ὑος εἶ *, Truly thou art *the* Son of GOD: Not *a* Son of *a* GOD, as a learned Man might unlearnedly render it. The Omiſſion of the Article is no more than what Homer, and other Greek Authors have frequently done. So that Dr. Beattie, who blindly runs into this Error, is alſo quite miſtaken, when he tells us, that "the Title which our Saviour takes to himſelf, and which is given him by the Apoſtles, is always ὁ ὑος τȣ Θεȣ." Wherefore did the Jews ſay, that he ought to die, but ὁτι ἑαυτον ὑον τȣ Θεȣ ἐποιησεν †, becauſe he made himſelf *the* Son of GOD? They blaſphemed him, and ſaid, Σωσον σεαυτον, εἰ ὑος εἶ τȣ Θεȣ, ſave thyſelf—, if thou art the Son of God ‡. Ειπε γαρ ὁτι Θεȣ ειμι ὑος, for he ſaid ‖, that I am the Son of God. "The Centurion, and they that were with him, watching JESUS," could not but know this; and when they had heard him affirm, that hereafter they ſhould ſee him coming in the Clouds of

* Matth. xiv. 33. † John xix. 7.
‡ Βασιλευς Ισραηλ. Et v. Revel. i. 13. 18.
‖ Matth. xxvii. 40, 42, 43.

Hea-

Heaven, as the Judge of the Quick and Dead; and had ſeen the Earth quake, the Rocks rend, the Graves open, the Sun preternaturally eclipſed, and all Nature mourning at his Death, in order to bear witneſs to his infinite Power and Godhead; it is no Wonder that they were conſtrained to own their Miſtake of him, and that "they feared greatly, ſaying," Αληθως Θεȣ ῥος ἦν ὁυτος, "*Truly this was*" no Impoſtor, but the very Meſſiah that was promiſed as the Saviour of Sinners; and conſequently that very Perſon, "*the Son of God*," whom we have rejected, and whom boundleſs Mercy ſent to ſave us "from the bitter Pains of eternal Death!"

Our own Language ſhould, no Doubt, be ſtudied grammatically, as a Preparative for the Study of a foreign Tongue; for, conſiſtently with common Senſe, how can a Learner be taught a Language which he does not underſtand, but in that which he already knows? Indeed the Engliſh and Latin Grammars might be taught together; and perhaps this would be found the moſt agreeable and eaſy Method of initiating ſuch, as are deſigned for a learned Education;

for

for ſome Knowledge of the Engliſh Grammar would facilitate their Acquiſition of any other Language; and by ſome Aſſiſtance of their Underſtanding, their Study would become reaſonable, encouraging, and pleaſing: Whereas, without ſome Idea of what they are about to do, their Taſk muſt needs be dull, irkſome, and difficult.

Good Senſe (however rare) and much Acquaintance with good Authors, and the polite World, are really beneficial, in order to enable us to ſpeak and write with Propriety; but it is evident, that theſe alone are inſufficient. Many Writers have enjoyed theſe Helps, and yet have been ſhamefully ignorant of the grammatical Art. In Truth, we cannot know what we have never learned. So that Learning itſelf (or what is commonly ſo called) even much Knowledge of the ancient Tongues, can never ſupply the Need of a grammatical Study of our own Language. The great Dr. Lowth juſtly obſerves, "the Want of it will not be effectually ſupplied by any other Advantages whatſoever."

Thoſe

Thoſe then, whoſe Buſineſs it is to inform Mankind, and thoſe who ſet up for Authors can never reaſonably think this Part of Education unworthy of their Notice. It is indeed the *Foundation of Literature*, and the Door of the Sciences.

It is much to be wiſhed, that ſome of the Learned would undertake the Improvement of the Latin and Greek Grammars; for, although we have many Books of the Sort, and ſome of them are tolerably good, yet, like other Productions of human Skill, they are not brought to Perfection. Perhaps there is yet too much Cauſe for the like Complaint which ſome learned Tutors made to that excellent Latin Grammarian, Ruddiman; for "the Rules" in many of thoſe Grammars which are taught in our Schools, "*are often obſcure and intricate, and ſometimes falſe and erroneous.*" Ruddiman indeed has done great Things, in order to make the Acquiſition of the Latin Tongue pleaſant and eaſy; but there is ſtill Room for Improvement; and the Notes in Dr. Clarke's Homer evince, that

that ſome of the Rules, in our Greek Grammars, are *directly oppoſite to what is true.*

Common Grammars render *amabam*, *I loved*, or *did love*; whereas it ſhould be tranſlated, *I was loving*; for that Tenſe muſt needs anſwer to the Greek ἐφιλουν; and when it occaſionally puts off this Character (which certainly in good Authors is not often) it has no Right to be called *Preterimperfect*. Without this Diſtinction, it is impoſſible to give a juſt Tranſlation of the Latin Poets, or even of the Proſe-Writers in that Language; and Ignorance of the Theory of Tenſes is the Cauſe of groſs Blunders, which we find committed by Dryden, Ogilvie, Pitt, and Trapp. To give one Example out of many, how mean and falſe is the Tranſlation which Dryden has given us of the following Lines in Virgil:

Ter circum Iliacos raptaverat Hectora Muros,
Exanimumque Auro Corpus vendebat Achilles:

"Thrice round the Walls of Troy Achilles drew
The Corpſe of Hector, whom in Fight he ſlew"——

But the Truth is, Achilles HAD DRAGGED Hector thrice round the Trojan Walls, and

(after

(after that) WAS SELLING the lifeleſs Body for Gold.

Another Error ſhould likewiſe be corrected in our Latin Grammars: *Amavi* is tranſlated, *I have loved;* but, as it correſponds both to πεφιληκα, and alſo ἐφιλησα, it ſhould conſequently be rendered, *I loved*, or *did love*, or *have loved:* for it is both *Preterperfect*, and *Preſent Perfect:* Sometimes it expreſſes an Act which is *paſt*, and which, as to Time, may perhaps be *Indefinite;* and ſometimes it affirms what is *now perfected.* Young Students therefore ſhould be taught this Diſtinction.

All that is deemed proper to be committed to a Learner's Memory is, in this Grammar, diſtinguiſhed by a larger Print than the Reſt; but the Notes and Obſervations ſhould be carefully read by him; and his Tutor will ſee it needful to make Remarks on ſeveral Particulars, in order that, by a varied Explanation, the Whole may be completely underſtood. All indeed that is recommended to be gotten by Heart lies in a ſmall Compaſs; for the Author can never think of burdening the Memories of Youth with any Thing

Thing which is not abſolutely neceſſary; and it is much to be wiſhed, that every Inſtructor would endeavour to make the Study of thoſe, who are committed to his Charge, truly entertaining and delightful. This may be done by giving them a good Underſtanding of what they are about; and, without vexing them with any unreaſonable Taſks, it may be neceſſary to encourage them by the Senſe of the Progreſs which they make; for nothing can be a greater Stimulus to Induſtry than the Aſſurance, that they are making a rapid Improvement. To this End it ſeems quite proper for him to aſk them ſuch Queſtions, as are mentioned in the Appendix; and the Meaning of every Word, which they do not underſtand, ſhould be ſought out of ſome good Dictionary.

To commit all the Irregular Verbs to Memory would be both an arduous and a needleſs Taſk; but yet it may be very proper to tell the Learner the Preſent Tenſe of thoſe Verbs, and then to require him to mention their Preterit and Participle Paſſive; and he ſhould be well informed how

how the various Tenſes are expreſſed, and how a Verb Active differs from a Neuter.

The Author agreeing with many of the Learned in the Opinion, that the Rendering of bad Engliſh into good, is the moſt effectual Method of learning to write with Accuracy and Propriety, has added ſeveral Leſſons for that Purpoſe. Thoſe Leſſons therefore Learners muſt carefully tranſcribe and correct, and their Maſter examine and hear parſed. In Grammar Schools, a ſimilar Method is adopted for the Inſtruction of young Gentlemen in the Latin Tongue; and Experience muſt convince us, that this is the beſt Way that can be taken.

NEWENDON,
the 10th of March, 1794.

THE

THE

ENGLISH GRAMMAR.

THE Engliſh Grammar is the Art of ſpeaking and writing the Engliſh Language with Correctneſs and Propriety.

There are four principal Parts of the Engliſh Grammar; namely, *Orthography*, *Etymology*, *Syntax*, and *Proſody*.

I. ORTHOGRAPHY.

ORTHOGRAPHY, agreeably to its Meaning, which is *right Writing*, ſhoweth how Words ſhould be *written*; and it compriſeth true Spelling and Pronunciation.

LETTERS.

A LETTER is a Character, which is made to denote ſome diſtinct, or indiſtinct Sound; and is the leaſt Part of a Word.

The ſeveral Letters of the Engliſh Language, which in Number are *twenty-Six*, are called *the*

Alphabet; and their different Names and Forms are, as follow:

Forms.		Old Eng.		Names.	Anglo-Saxon.	
A	a	𝔄	𝔞	*ā*, or *ah*	Ā	a
B	b	𝔅	𝔟	*bee*	B	b
C	c	𝔠	𝔠	*ſee*	C	c *hard*
D	d	𝔇	𝔡	*dee*	D	ꝺ
E	e	𝔈	𝔢	*ey*	Ē	e
F	f	𝔉	𝔣	*eff*	F	ꝼ
G	g	𝔊	𝔤	*gee*	G	ᵹ
H	h	𝔥	𝔥	*aitch*	Þ	h
I	i	𝔍	𝔦	*eye*	Ī	i
J	j	𝔍	𝔧	*ja*	*	*
K	k	𝔎	𝔨	*ka*	K	k
L	l	𝔏	𝔩	*el*	L	l
M	m	𝔐	𝔪	*em*	Ꙍ	m
N	n	𝔑	𝔫	*en*	N	n
O	o	𝔒	𝔬	*oh*	O	o
P	p	𝔓	𝔭	*pee*	P	p
Q	q	𝔔	𝔮	*ku*	*	*
R	r	𝔎	𝔯	*ar*	R	ꞃ
S	ſ s	𝔖	ſ s	*eſs*	S	ꞅ
T	t	𝔗	𝔱	*tee*	T	ꞇ & Ð or ð is *th*
U	u	𝔘	𝔲	*eu*	Ū	u
V	v	𝔘	𝔳	*vee*	*	*
W	w	𝔚	𝔴	*double eu*	W	ƿ
X	x	𝔛	𝔵	*eks*	X	x
Y	y	𝔜	𝔶	*wi*	Y	y
Z	z	ℨ	𝔷	*zed*	Z	z

N. B. The *Roman Letters*, which ſtand in the firſt Column, are the moſt common.

The *Italics* (which are formed thus, *A*, *B*, *c*, *d*, &c.) are often uſed, when we wiſh to make any Word, or Words, emphatical, or remarkable.

The *Old Engliſh* Letters are now ſeldom in Uſe.

The *Anglo-Saxon* Letters are thoſe which are peculiar to that Language, which was ſpoken by the *Saxons*; from whom are many of our Engliſh Words derived. Hence the Utility of ſome Knowledge in their Langnage is moſt evident.

In Printing, diverſ Combinations of Letters (as, *ct*, *ſh*, &c. put for *c t*, *ſh*, &c.) are commonly uſed.

DIVISION OF LETTERS.

THE ſeveral Letters conſiſt of two principal Sorts; which are called *Vowels* and *Conſonants*.

VOWELS.

A VOWEL is a Letter which is perfectly *ſounding* by itſelf.

There are *five Vowels*, which are *a*, *e*, *i*, *o*, and *u*.

Y, when it precedes *i*, follows a Conſonant, or ends a Word, ſeems to be ſubſtituted for *i*; and, in ſuch a Caſe, is a *Vowel*: As, in *dying*, *Liberty*, *my*, &c. But, when *y* begins a Word, it is a *Conſonant*: As, in *you*, *yes*, &c.*

W alſo, when it ſeems ſubſtituted for *u*, is a *Vowel*: As, in *new*, *view*, *ſlew*, &c. But, when

* *Note*, Some imagine, that *y* and *w* are always Vowels. But this, no doubt, is a Miſtake; for in pronouncing *yonder*, *young*, &c. we begin with no Vowel-Sound, reſembling *i* or *e*; nor, in the Pronunciation of *Word*, *Work*, &c. does *w* give a Sound like a Vowel. In ſhort, neither *y*, nor *w*, can always afford *a perfect Sound by itſelf*.

w begins a Word (as, in *War*, *Wheel*, &c.) it muſt be conſidered as one of the

CONSONANTS.

A CONSONANT is a Letter which gives no perfect Sound alone, but is *ſounding with* a Vowel.

Some of the Conſonants, becauſe, without the Help of either a Vowel or a Semivowel, they can give *no Sound at all*, are called *Mutes*: And theſe are *b*, *c*, *d*, *g*, *j*, *k*, *p*, *q*, and *t*.

Theſe ſeven, namely, *l*, *m*, *n*, *r*, *f*, *ſ*, and *v*, becauſe they ſeem to afford, as it were, a *Half-Sound*, are called *Semivowels*; and *l*, *m*, *n*, and *r*, are alſo called *Liquids*.

SOUNDS OF LETTERS.

A has three different Sounds: As, in *hăt* *, *hāte*, *âll*. The *firſt* Sound is *open*, like the *Italian* a, and appears in *făt*, *răther*, *Făncy*,

* *Note*, This little curve Line (˘) ſet over a Vowel ſignifies a *ſhort* Vowel; this Mark (¯) a *long* one; the Circumflex (^) over *a* denotes the Sound of *au* in *Fraud*, or over *ô*, it ſhows that of *oo* in *looſe*: over *î*, that of *e* long, or over *ê*, that of *a* in *hate*; and ſuch Vowels or Conſonants, as are not to be ſounded, are printed in *Italics*.

&c.

&c. The *ſecond* is *ſoft*; and, being very common in our Language, we meet with it, not only in Words ending in *e mute*, but alſo in *ārious*, *ācious*, *āgeous*, *ātious*, and *ātion*: As, in *Fāte*, *vārious*, *grācious*, *courāgeous*, *vexātious*, *Creātion*, &c. And the *third* is a *broad* Sound, like that of *aw*, or *au*: As, in *Bâll*, *câll*, *fâll*, &c.

A is *ſilent* in Diamond; and the latter *a* is alſo *mute* in Parliament.

B has one common Sound; and is often uſed before *l* and *r*, as well as before all the Vowels.

B is *ſilent* in *B*dellium, dou*b*t, dŭm*b*, Lăm*b*, Lim*b*, Thŭm*b*, &c.

C before *a*, *o*, *u*, *l*, and *r*, is pronounced like *k*: As, in *Cavity*, *Cot*, *Curioſity*, *Clay*, *Cry*, &c.

But *C* before *e*, *i*, *y*, and an *Apoſtrophe*, is ſounded like *s*: As, in *Century*, *City*, *Cycle*, *plac'd*, &c.

D has an unvaried Sound; and is in Uſe, not only before the Vowels, but alſo before *r* and *w*: As, in *Day*, *dot*, *Droſs*, *dwell*, &c.

E at the End and Middle of a Word is often *mute*, but ſerves to lengthen a preceding Vowel: As, in *bide*, *grateful*, *Retirement*, &c. And ſometimes it is neceſſary, in order to ſoften a preceding *g*: As, in *judge*, *Judgement*, *lodge*, *Lodgement*, &c. But at the End of ſuch Monoſyllables, as have no other Vowel, and

of ſome Proper Names, it is *not ſilent*: As, in *thĕ*, *Hēbĕ*, *Pĕnĕlŏpĕ*.

F. The natural and common Sound of this Letter may be heard by articulating *far*, *fit*, *off*, &c. but in *of* it is ſounded like *v* quickly pronounced.

G before *a*, *o*, *u*, or a Conſonant, and at the End of a Word, is always *hard*: As, in *Gāll*, *go*, *Gum*, *Glory*, *Grave*, *dig*, &c.

G before *e*, *i*, and *y* is frequently *ſoft*: As, in *Gem*, *Gin*, *Gypſy*, &c. But, in ſuch a Caſe, *g* is alſo often *hard*: As, in *get*, *linger*, *Gyre*, &c. *G* often ſerves to lengthen a Syllable: As, in *Sīgn*, *reſīgn*, &c. *G* alſo before *m* and *n* (unleſs when in Pronunciation it is parted from them) is always *mute*: As, in Phlĕgm, gnaſh, forĕign, &c. It is *not ſilent* in *ſignal*, *malignant*, *Segnity*, &c.

H ſeems a Mark of Aſpiration, or Character ſhowing, that the Letter following it muſt be pronounced with a ſtrong Emiſſion of one's Breath: As, *Horn*. However, at the Beginning, Middle, and End of a Word, *h* is often *mute*: As, in *H*erb, *H*ēir, *H*oſtler, *h*oneſt, *h*umour, R*h*etoric, Meſſia*h*, &c.

I is ſometimes pronounced like *e* long: As, in *Invalid*, *Machīne*, *Magazīne*, *Marīne*, &c.

Although in Monoſyllables which end in *e*, or *nd*, *i* is generally *long*, yet it is *ſhort* in

gĭve,

gĭve, and *lĭve*; and it muſt be remarked, that the Adjective *invalĭd* is not ſounded like the Subſtantive aforementioned.

J has always the Sound of *g ſoft*: As, in *Jam*, *Jet*, *Joint*, *Jug*.

J, therefore, being a Letter *intirely different from i*, in ſuch Words as *John* and *James*, it is *very improper to employ i in its Stead*.

K has no Sound different from that of *c hard*; which indeed often ſtands before it: As, *Buckle*, *Cockle*: And before *e* and *i*, where *c* would be *ſoft*, *k* is uſed: As in *keep*, *kill*, *kind*.

K is not pronounced in *k*nit, *k*not, *k*now, &c.

L has no Variation in its Sound, except that it is pronounced like *r* in *Colonel* and *Colonelſhip*.

In ſome Words, in which *l* is *ſilent*, it ſerves to lengthen a Vowel preceding: As, in Cà*l*f*, Cà*l*ves, Hà*l*f, Hà*l*ves, Châ*l*k, Tâ*l*k, Bâ*l*k, Stâ*l*k, Pſà*l*m, Pſà*l*ms, Fō*l*k, Fō*l*kes, Yō*l*k, Yō*l*kes.

* *Note.* Although the *a* in *Càlf*, &c. is longer than that in *hăt*, yet it is the ſame *open Sound*; and the Student is requeſted to obſerve, that, in this Grammar, *long emphatic Syllables* will often be found with the (`) *Grave*-Mark (as *Nàtion*), and that *ſhort emphatic Syllables* are ſometimes marked with the (´) *Acute*: Thus, *Páſſion*.

L alſo is *mute* in cou*l*d, ſhou*l*d, wou*l*d, Sa*l*mon, Qua*l*m, Linco*l*n. At the End of ſuch Monoſyllables, as are not formed by a Diphthong, *l* is *doubled:* As, in *all*, *hill*, *fall*, *Gill*, *till*, &c.

But in ſuch *compound Words*, as *fulfil*, *ſkilful*, *wilful*, *faithful*, *watchful*, *until*, &c. it is obſervable, that an *l* is always dropped; for when they are thus compoſed of two, or more Words (as *ſkilful*, which is made up of *ſkill* and *full*) *one l* only is uſed in ſuch a Part, as, if it had been written alone, would have had the *l* doubled.

M has an unvaried Sound; which is formed by the Compreſſion of the Lips: As, *me*, *Man*, *mine*.

N alſo has an invariable Sound; which is formed by the Application of the Forepart of the Tongue to the Palate: As, *no*, *net*.

N, when it ends a Word, and follows either *m* or *l*, is *mute:* As, in condem*n*, contem*n*, Colum*n*, Autum*n*, Hym*n*, ſolem*n*, Kil*n*.

O has oftentimes the Sound of *u ſhort:* As, in *cóme*, *Dóve*, &c.

O alſo has ſometimes the Sound of *oo* in *Gooſe:* As, in *prôve*, &c. In *Wòman*, and ſome other Words, it is ſounded like *oŏ ſhort*; but, in *Wómen*, it is pronounced like *i ſhort*.

P is

P is uniform in its Sound, and, being nearly like *b*, is alſo *labial*.

P is ſometimes *ſilent*: As, in *P*neumatics, *P*ſalter, Receipt, &c. *P*, however, between *m* and *t*, is *not mute*: As, *tempt*, *prompt*: For ſurely we do not pronounce *Temptation*, as if we wrote it *Temtation*. The common Opinion therefore, that, in ſuch Words, *p* is *ſilent*, is an *Error*.

Q is generally ſounded like *kw*, and is always followed by *u*: As, in *Quill*, *Quality*, *Inquiry*.

In ſome Words, derived from the French, *qu* muſt be pronounced like *k*: As, in *conquer*, *Liquor*, *oblique*, &c.

R has always the ſame common Sound; which is ſnarling: As, *Cur*.

R is not ſounded in the firſt Syllable of Marlborough.

S is *ſibilant*, and, in many Words, retains the ſharp Sound: As, in *yes*, *this*, *us*, *thus*, beſides many Compounds.

But before *e ſilent*, or *y final*; and often at the Middle, or End of a Word; it muſt be remarked, that it ſounds like *z*: As, in *refuſe*, *roſy*, *Damſel*, *Caſement*, *is*, *was*, *his*, *ſees*, &c.

S alſo has ſometimes the Sound of the French *j*; which may be reſolved into *zſh*: As, in *Meaſure*, *Leiſure*, *Pleaſure*, *Treaſure*, &c. which ſurely we do not pronounce as if they were written *Meazure*, &c. But this Sound

will be further noticed under the Termination *ſion*.

S is often *ſilent*: As, in Carlīſle, demêſne, Iſle, Iſland, Viſcount, &c.

T never varies its Sound; except in *ti* or *tion*, which by and by will be particularly ſpoken of.

T, at the Beginning, and End of a Word always retains its natural Sound: As, in *to*, *Tit*, *Tilt*.

T loſes its Sound in Căſtle, nĕſtle, Thĭſtle, Whĭſtle, &c.

U is ſometimes *long*, and ſometimes *ſhort*; As, in *ūſe*, *confūſe*, *ŭs*, *Concŭſſion*.

U alſo often appears to have a Sound like *w*: As, in *Suavity*, *Perſuaſion*, &c.

But in many Words, *u* is not ſounded: As, in fatîg*ue*, plāg*ue*, vāg*ue*, Harăng*ue*, Sÿnăgŏg*ue*, Prólŏg*ue*, &c.

V is uniform in its Effect, and bears a near Relation to *f*: As, in *vain*, *vote*. Being a Letter quite different from *u*, *v* ſhould always be diſtinguiſhed from it.

W, although it is ſometimes the Subſtitute of *u*, is, in its natural Sound, a Conſonant: As, in *when*, *which*, *what*.

W before *r* and *ſ*, and ſometimes alſo before *h*, is *ſilent*: As, in *W*rath, *w*rite, An*w*er, S*w*oon, S*w*ord, *W*hōle, *w*hōleſome, *w*hollȳ, *w*hô, *w*hôſe, &c.

X is

X is a *double Conſonant*; which ſometimes ſounds like *ks*, and ſometimes like *gz*: It ſounds like *ks*, in *Axle*, *external*, *extreme*; and like *gz*, in *Example*, *Exile*, *examine*, &c.

X, at the Beginning of a Word, hath a Sound like *z*: As, in *Xenophon*, *Xerxes*, &c.

Y, when it has not its natural Conſonant-Sound, but is the Subſtitute of *i*, is ſounded either as *i long*, or *e ſhort*: At the end of Monoſyllables it has the Sound of *i long*; but, at the End of Polyſyllables, it frequently ſounds like *e ſhort*: As, in *by*, *dry*, *ſty*, *why*; *Mercy*, *juſtly*, *mercifully*, and many others.

Z has no other Sound than *s hard*; and ſeems not properly therefore (as ſome have imagined it to be) a double Conſonant—"*D s*" ſupplying its Place, in *Hazard*, would make *Had-ſard*; nor can *Izzard* (as ſome have called it) import any Thing but *s hard*. It might properly be named *ze*; and the Sound therein formed may ſhow, that *z* is not neceſſarily ſubſtituted for *ds*, even in "*Zone*."

COMBINED CONSONANTS.

Ch ſometimes ſounds like *tch*: As, in *Archbiſhop*, *Church*, &c.

Ch, in Words derived from the French muſt be pronounced like *ſh*: As, in *Chaiſe*, *Chagrin*, *Chamade*, *Chandelier*, &c.

But *ch*, in Words derived from the Greek and Latin; and generally in *arch*, if not followed by a Conſonant; muſt be ſounded like *k*: As, in *Chaſm*, *Chord*, *Archangel*, &c.

Likewiſe (excepting *Rachel*, *Cherub*, and its Derivatives) in the Proper Names uſed in the Bible, and derived from the Hebrew, *ch* have the Sound of *k*: As, in *Abimelech*, *Chaldees*, *Chēdŏrlaōmĕr*, *Chēſĕd*, *Bārŭch*, *Shēchĕm*, &c.

Sometimes *ch* are *ſilent*: As, in Dra*ch*m, Sc*h*iſm, and its Derivatives.

Gh, at the End of a Word, frequently ſound like *f*: As, in *cough*, *enough*, *laugh*, *tough*, *Trough*, &c.

In many Words, *gh* ſerve only to lengthen a Syllable; As, in hi*gh*, thō*ugh*, ſō*ught*, rī*ght*, Thō*ught*, &c.

Ph, in Greek Derivatives, are uſed inſtead of *f*: As, in *Philip*, *Philánthrŏpy*, *Biógraphy*, *Phyſic*, &c.

But *ph*, as well as the *h* following, are *ſilent* in *Phthiſic*, and its Derivatives.

Th, between two Vowels, have a *ſoft* Sound: As, in *Mother*, *whether*, *either*, *Father*, *Brother*, &c. They are *ſoft* alſo, in *thee*, *then*, *farther*, *Farthing*, &c.

Th are *ſoftened*, by *e final*, in *breathe*, *clothe*, &c.

But *th* have a *hard* Sound in *Breath*, *Cloth*, *thin*, *thick*, *thunder*, and in many other Words.

SOUNDS

SOUNDS OF TERMINATIONS.

Le, at the End of a Word, is pronounced like *el*, with the *e* almoſt *ſilent*: As, in *Cable*, *Fable*, *Table*, &c. And

Re, at the End of a Word, is ſounded like *er*: As, in *Fibre*, *Metre*, *Nitre*, *Petre*, *Sépulchre*, *Theatre*, &c.

Tion is pronounced as if written *ſhon*, with *o* almoſt *ſilent*: As, in *Alteration*: Except when *s* precedes (as, in *Queſtion*) where the *t* is ſounded in the foregoing Syllable *. But

Sion, *following a Vowel*, muſt be ſounded like *zhon*, with *o* nearly *mute*: As, in *Alluſion*. But *ſion*, *following a Conſonant*, muſt have the Sound of *ſhon* already mentioned: As, in *Converſion*.

Tious, *Cious*	must be pronounced *ſhŭs*	As, in	*adventitious*, *vexatious*, &c.; *precious*, *vicious*, &c.
Tial, *Cial*	must be pronounced *ſhăl*	As, in	*martial*, *nuptial*, &c.; *beneficial*, *official*, &c.
Tient, *Cient*, *Sient*	must be pronounced *ſhĕnt*	As, in	*patient*, *Quotient*, &c.; *ancient*, *ſufficient*, &c.; *tranſient*, *tranſiently*, &c.
Tience, *Cience*	must be pronounced *ſhĕnce*	As, in	*Patience*, *Impatience*, &c.; *Omniſcience* *Sufficience*, &c.
Cian	must be pronounced *ſhăn*	As, in	*Grecian*, *Muſician*, &c.

* *Note*, When *t* is preceded by *s* (as in *bĕstĭăl*) it never makes a Part of a Syllable following.

It

It is moſt evident, that *s* in *ſion*, following a Vowel, has always the Sound of the French *j*, or *zſh*; and, in this Inſtance, *i* is *ſilent*.

However, it muſt be obſerved, that, although *ti* muſt often be ſounded like *ſhi* (as in *ſatiate*), and this is their true Sound in ſome *Latin* Words; yet, in *Greek* and *Hebrew* Names, *ti* retain their natural Sound: As, in *Antipas*, *Antĭŏch*, *Antĭŏchus*, *Shĕăltiel*, &c.

DIPHTHONGS.

A *Diphthong* is the Union of *two Vowels* in one Syllable: As, *oi* in *Oil*.

When the Sound of each may be heard, the two Vowels are a *Proper Diphthong*; but, when one of them only is ſounded, they make an *Improper Diphthong*.

Aa have both a *long*, and a *ſhort* Sound: They are ſounded like *ā long*, in Aaron, Chenā*a*nah, &c. and like *a ſhort*, in Isăac, Canăan, &c.

Ae take the Sound of *e*: As, in *Cæſar*, *Ænēas*, &c.

Ai are frequently ſounded like *ā*: As, in fāil, Iſāiah, Micāiah, &c.

But *ai* have alſo the Sound of *a broad* and *ſhort*: As, in Plaid.

And, in *ſaid*, *ai* muſt be pronounced like *e ſhort*.

Ao

Ao have the Sound of *ā*: As, in Gāol; which is pronounced (and indeed it is now generally written) Jāil.

Au afford the three different Sounds of *a*: As, in hăunt, gāuge, câught.

Aw muſt be ſounded like *a broad*: As, in Awe, Awl, Mâw, &c.

Ay muſt be pronounced *a ſoft*: As, in Dāy, Hāy, Rāy, &c.

Ea have often the Sound of *e long* *: As, in ēach, drēam, mēan, &c.

Sometimes alſo they muſt be ſounded like *e ſhort*: As, in Stĕad, &c.

Ea likewiſe often ſound like *ā long*: As, in bēar, ſwēar, wēar, &c.

And ſometimes they are ſounded like ă *ſhort*: As, in Heărth, &c.

Ee muſt be pronounced like *e long* †: As, in sēe, tēen, wēed, &c.

Ei are moſt naturally ſounded like *e long*: As, in Decēit, ſēize, Lēigh, &c.

But *ei* muſt often be pronounced like *ā*: As, in Rêign, Vêil, vêin, &c.

Likewiſe alſo they have the Sound of *e ſhort*: As, in Hĕifer.

* N. B. Each Vowel is oftentimes diſtinctly ſounded: As, in *fēăr*, (not *fēer*) *hēăr*, *nēăr*, &c.

† Alſo in *mēĕr*, *vēĕr*, &c.

Nay,

Nay, *ei* have even the Sound of *i ſhort*: As, in Tĕint.

Sometimes alſo they are ſounded like *i long*: As in Hēight, &c.

And ſometimes *ei* have the united Sound of *e* and *i* together: As, in *weigh*, *Weight*, &c.

Eo afford the Sound of
- *e ſhort*: As, in Jĕopărdy, Lĕopard, &c.
- *e long*: As, in Pēople.
- *o ſhort*: As, in Geŏrge.
- *o long*: As, in Yeōman, &c.

Eu muſt be pronounced like *u long*: As, in Deūteronomy, Rheūm, Feūd, Eūnŭch, &c. But

Ew have not only a Sound like *u long* (as in *few*), but alſo like *o long*: As, in *ſhew*; for which we frequently write *ſhow*.

Ey muſt ſometimes be pronounced like *e long*: As, in Kēy, &c.

Sometimes alſo they ſound like *e ſhort*: As, in Părſlĕy, &c.

And ſometimes they are ſounded like *i long*: As, in *Eÿe*, &c.

But in the Interjection *hey*, &c. they form the combined Sound of *e* and *i* together.

Ie afford the Sound of
- *i long*: As, in dīe, līe, Pīe, &c.
- *i ſhort*: As, in Sĭeve.
- *e long*: As, Shîeld, Sîege, wîeld, &c.
- *e ſhort*: As, in Friĕnd, friĕndly, &c.

Oa

Oa muſt be ſounded like *o long*: As, in Bōard, Gōat, Sōap, &c.

Oe give the Sound of
- *oo* in *looſe*: As, in Shôe, Shôeing, &c.
- *o long*: As, in Dōe, Fōe, Hōe, Tōe, &c.
- *e long*: As, in *Phōebe*, *Phōenix*, &c.

Oi, having the united Sound of *o* and *i*, form a *Proper Diphthong*: As, in *coil*, *foil*, *Soil*, *Toil*, &c.

Oo have the Sound of
- *o* in *mȏve*: As, in Fôol, Tôol, Wôof, wôo, &c.
- *o* in *Wòman*: As, in Bòok*, Còok, tòok, Wòlf, &c.
- *o long*: As, in Dōor, Flōor, Mōor, Pōor, &c.
- *u ſhort*: As, in Blŏod, Flŏod, &c.

Ou muſt be ſounded like
- *o* in *mȏve*: As, in yôu, thrôugh, Yôuth, &c.
- *o* in *Wòman*: As in còuld, ſhòuld, wòuld, &c.
- *o long*: As, in bōught, brōught, ſōught, &c.
- *o ſhort*: As, in cŏugh, tŏugh, Trŏugh, &c.

* *Note*, The *Grave* is not pût over *o* in *Book*, becauſe it is *long* (on the Contrary, in Compariſon of *o* in *move*, it is *ſhort*), but to diſtinguiſh it from that in *Blood*, &c. which indeed is *ſhorter*.

Ou

Ou muſt be ſounded like
- *u ſhort:* As, in roŭgh, Roŭgh-neſs, roŭghly, &c.
- *â* and *u united:* As, in *thou, out, round, wound,* &c.

Ow take the Sound of
- *o long:* As, in blōw, knōw, flōw, rōw, &c.
- *â* and *u united:* As, in *how, now, Tower, Town,* &c.

Oy, forming the combined Sound of *â* and *i* together, are, what we call, a *Proper Diphthong:* As, in *coy, deſtroy, Joy,* &c.

Ua form the Sound of *u* and
- *ā long:* As, in *Squāre,* quāke, &c.
- *à* in *Calf:* As, in Quàlm, quàlmiſh.
- *a broad:* As, in *Squâll, Quârt,* &c.
- *a open:* As, in Quăſh, ſquăſh, &c.

But *ua* ſometimes ſound like *ă ſimply:* As, in Guărd, Guărdian, &c.

Ue have the Sound of *u* and
- *e ſhort:* As, in *quĕnch, quĕrulous,* Quĕſt, &c.
- *e long:* As, in Quēry, Quēriſt, &c.

Alſo *ue* are ſounded like
- *ĕ ſimply:* As, in guĕſs, Guĕſt, &c.
- *ū ſimply:* As, in hūe, rūe, trūe, &c.

Ui muſt be ſounded like { *u long:* As, in brūiſe, Frūit, &c. / *i long:* As, in gūide, gūile, &c.* / *i ſhort:* As, in bŭild, gŭild, &c.

And *Ui* have alſo the combined Sound of *u* and *i* together: As, in *Anguiſh*, *languiſh*, *quite*, &c.

Uo form the united Sound of *u* and *o*: As, in *quondam*, &c.

In this diphthongal Sound (eſpecially ſuch as appears in *quote*, or *quoth*) the *u* is nearly *mute*; though the Union of its Force with the *o* is moſt evident; for, without the *u*, it ſeems, that the Sound would be quite different. In ſhort, the *u* is as neceſſary, in this Inſtance, as it is in any other Word, where it is preceded by *q*; which indeed cannot well be diſtinguiſhed from *k*, without uniting in Sound with *u*. So that wherever *q* retains its natural Power, this Vowel can never be *really ſilent*.

Uy muſt be pronounced like *i long*: As, in buȳ, buȳing, Buȳer, &c.

* *Note*, *Squire*, *Quire*, &c. are pronounced, as if they were written *Squīĕr*, *Quīĕr*, &c. And, notwithſtanding all the Rules that have been given, the Sounds of *ſingle* and *double Vowels* are, in different Words, ſo various, that a *complete* knowledge of them is not to be attained, without hearing, and obſerving, how they are ſounded by an accurate Speaker.

TRIPHTHONGS.

A *Triphthong* is the Union of *three Vowels* in one Syllable: As, *eau* in *Beau*.

Eau, excepting in thoſe Words which we retain from the French, muſt always be ſounded like *u long*: As, in Beaūty, beaūtify, &c.

The French ſound *eau* like our *o*; and, conſequently, the Words *Beau* *, *Bureau*, *Portmanteau*, &c. which we have adopted, muſt be pronouneed *Bō*, *Būrō*, *Portmántŏ*, &c.

Ieu muſt be pronounced like *u long*, in adieū, and Lieū.

But *Lieuténant*, *Lieutenancy*, *Lieuténantſhip*, muſt be ſounded, as if they were written, *Lĭftĕnnănt*, *Lĭftĕnnănсy*, *Lĭftĕnnăntſhip*.

Iew muſt be pronounced like *u long*: As, in *view*, &c.

Uea afford the united Sound of *u* and *e*: As, in ſquēak, ſquēal, quēaſy, &c. And

Uee have the ſame combined Sound of *u* and *e*: As, in Quēen, &c.†

* *Note*, *Beaux* is the Plural of *Beau*; and is pronounced *Bōz*.

† *Each* Vowel is articulated in *lēēr*, *quēēn*, &c. for ſo ſuch Words are always pronounced, both by the Literati and others.

Uoi

Uoi muſt have the Sound of *â* and *i* together: As, in Q*u*oit, Q*u*oin, Q*u*oif, &c. where, *u* being *ſilent*, *q* has the Sound of *k*. Alſo

Uoy afford the united Sound of *â* and *i*: As, in B*u*oy, B*u*oyancy, b*u*oyant, &c.

SYLLABLES AND SPELLING.

A SYLLABLE is a ſingle Articulation, or as much as is uttered with, at leaſt, one Vowel; making a Word, or a diſtinct Part of a Word: As, *ſpell*, *Syl-la-ble*. And

Spelling is either the Expreſſing of a Word by its peculiar Letters; or, it is the Dividing of Words into Syllables, by ſingly naming the Letters: As, *G*, *r*, *a*, *m*, *gram*; *m*, *a*, *r*, *mar*; *Grammar*.

In Spelling, two Conſonants, in the Middle of a Word, are generally divided: As, *al-way*, *Din-ner*, *com-mon*, &c.

But a Mute may unite with a Liquid following: As, *ex-e-crate*, *re-dreſs*, *re-prove*, &c.

One Semivowel alſo may ſometimes unite with another; and the Terminations *le* and *re* muſt never be ſeparated from a Mute preceding: As, *re-flect*, *no-ble*, *mi-tre*.

When two Vowels meet together, and form two diſtinct Sounds, they muſt be ſeparated: As, *A-li-en*, *The-a-tre*, *Zo-o-lo-gy*, &c.

All

All thoſe Terminations, which ſeverally make but one diſtinct Sound, muſt remain unſeparated into Parts: As, *Pa-tience*, *Sal-va-tion*, *Suf-fi-cien-cy*, &c.

Indeed a due Regard ſhould always be paid to *Orthoepy*; and Syllables ſhould be divided agreeably to their *juſt Pronunciation*. Thus: *Bal'-ance*, *man'-i-feſt*, *là-bour*, &c.

Note, The *u* ſhould not be left out in the Words, *Favour*, *Honour*, *Savour*, &c. for, becauſe they are derived from the French, ending in *ur*, Nothing can ever juſtify the Omiſſion of it.

It is true, Spelling is ſomewhat irregular; and, in the Engliſh Alphabet, as well as others, there are both Defects and Superfluities; yet, neither new Modes of Spelling, nor new Letters, ſhould, without Reaſon, be introduced to the Diſfiguring of our Language.

ORTHOEPY, or *right Pronunciation*.

THERE is no Standard for juſt Pronunciation, in every Inſtance, but what is afforded by the Cuſtom of the Learned. A due Regard, however, muſt always be given, as well to the *Euphony*, as to the *Etymology* of Words; and their *Derivation* will generally determine how they ought to be pronounced.

Bom-

	must be pronounced	
Bombaſin		*Bumbazeen*
Cucumber		*Câwkŭmber*
exaggerate		*Egsădgĕrāte*
Exaggeration		*Egsădgĕrāshŏn*
Eſchalot		*Shallot*
Flour		*Flŏwer*
Great		*Grāte*
Many		*Mennў*
Sure		*Shūër*
Sugar		*Shugger*
Satiety		*Satīĕtў*
Yacht		*Yăt.*

Note, For the Sounds of the Terminations, *ſion*, *tious*, &c. the 13th Page may be conſulted.

Good Orators ſeldom pronounce the *g* in *ing*, but ſay *lovin* inſtead of *loving*; and *tive*, ending a Word, is always ſounded *tiv*. But,

N. B. A right Pronunciation of Words can never be acquired by any Rules that can be given: The Example of the Learned and Polite is, in this Caſe, the beſt Inſtructor. Much indeed may be learned out of good Authors; but good Senſe, a muſical Ear, Imitation, and Habit, muſt make the accompliſhed Speaker and Reader.

Some, even learned Men, imagining that Pronunciation ought to determine Orthography, have attempted ſo to alter our Alphabet and Spelling, that we may not ſpeak one Way and write another; but, as Pronunciation is changeable, and by no Means uniform in every County; and, as ſuch a Performance (if it could be brought about) would entirely obliterate the Etymology of Words, and would make

our Writing perplexing and unintelligible to one another, this Attempt is really vain and ridiculous.

DIRECTIONS *concerning the Proper Uſe of* GREAT LETTERS *or* CAPITALS.

CAPITALS muſt never be written, either at the Middle, or End of any Word, that does not wholly conſiſt of them: As, to write thus, LETTers, is an unſkilful Way of writing. Nor can every Word, with any Propriety, begin with a Capital.

But a *Capital* muſt be uſed at the *Beginning* of every *Letter*, *Chapter*, *Verſe*, *Note*, *Sentence*, or *any Thing which we write.*

Alſo, *all Nouns*, and *every Adjective that implies a Name*, or *ſtands as a Noun*, ſhould always *begin* with a *Capital:* As, *Perſons*, *Places*, *Things*, the *Righteous*, the *Juſt*, the *Redeemed*, &c.

Likewiſe, *every Line* in *Poetry*, or *Blank Verſe*, muſt always *begin* with a *Capital.*

Alſo, *after every Period* a *Capital* muſt needs be uſed; and it is properly employed *after a Colon.*

Likewiſe, a *Capital* may *begin every Quotation*, what Stop ſoever the quoted Sentence may follow.

Alſo, *I* and *O*, *ſtanding by themſelves*, muſt ever be written in *Capitals.*

More-

Moreover, all Names peculiar to the *Trinity*, or Words which ſignify God; and all Words, or even Sentences, which are deſigned to be particularly *emphatical* and *remarkable*; do likewiſe require *Capitals*: As, the *Divine Being*, *Almighty* JEHOVAH, GOD the *Father*, GOD the *Son*, and GOD the *Holy Ghoſt*.

In all other Inſtances, no *Article*, *Adjective*, *Pronoun*, *Verb*, *Adverb*, *Conjunction*, *Prepoſition*, or *Interjection*, can, without Impropriety, *begin* with a *Capital*.

Note, Some *Capital Letters* ſtand for *Figures*; which are explained in the following Table.

A TABLE *of* NUMBERS *in Letters and Figures.*

I	1	One	XXX	30	Thirty
II	2	Two	XL	40	Forty
III	3	Three	L	50	Fifty
IV	4	Four	LX	60	Sixty
V	5	Five	LXX	70	Seventy
VI	6	Six	LXXX	80	Eighty
VII	7	Seven	XC	90	Ninety
VIII	8	Eight	C	100	One Hundred
IX	9	Nine	CC	200	Two Hundred
X	10	Ten	CCC	300	Three Hundred
XI	11	Eleven	CCCC	400	Four Hundred
XII	12	Twelve	D	500	Five Hundred
XIII	13	Thirteen	DC	600	Six Hundred
XIV	14	Fourteen	DCC	700	Seven Hundred
XV	15	Fifteen	DCCC	800	Eight Hundred
XVI	16	Sixteen	DCCCC	900	Nine Hundred
XVII	17	Seventeen	M	1000	One Thouſand
XVIII	18	Eighteen	CCIↃↃ	10,000	Ten Thouſand
XIX	19	Nineteen	CCCIↃↃↃ	100,000	One Hundred Thouſand.
XX	20	Twenty			

M,DCC,XCIV, 1794.

Dutch Numbers.

The *Dutch* put IↃ for 500, and cIↃ for 1000. Therefore cIↃIↃcxxcIv muſt ſtand for 1684, and cIↃIↃccxcv for 1795—Where x on the left Side of c [100] diminiſhes it 10, and xx leſſens it Twenty. Hence xxcv for 85, &c.

Note, A *leſs* Number ſet *before* a *greater* always *takes ſo much from it;* and *after* it, *always adds ſo much to the greater Number.* Thus: XXI, 21; XXXI, 32; CIX, 109; DXXIV, 524; DXC, 590, &c. Hence alſo CD for 400, &c.

Note likewiſe, IↃ were anciently ſet for 500, CIↃ for 1000, IↃↃ for 5000, &c.

COMMON ABBREVIATIONS, *alphabetically arranged.*

A. *Anſwer.*

A. B. Artium Baccalaureus, *Bachelor of Arts.*

Abp. *Archbiſhop.*

Acct. *Account*, or *Accompt.*

A. D. Anno Domini, *In the Year of the LORD.*

A. M. Artium Magiſter, *Maſter of Arts;* and

A. M. Anno Mundi, *In the Year of the World.*

Ap. *Apoſtle*, or *April.*

A. R. Anno Regni, *In the Year of the Reign.*

Aſt.

Aſt.P.G.C. *Aſtronomy-Profeſſor of Greſham College.*
Aug. *Auguſt.*
B. A. *Bachelor of Arts.*
Bart. *Baronet.*
B. D. Baccalaureus Divinitatis, *Bachelor of Divinity.*
Bp. *Biſhop.*
B. V. *Bleſſed Virgin.*
C. C. C. *Corpus Chriſti College.*
Chap. *Chapter.*
Cit. *Citizen.*
Cl. *Clerk*, or *Clergyman.*
Col. *Colonel.*
Coll. *College.*
C. P. S. Cuſtos Privati Sigili, *Keeper of the Privy Seal.*
C. R. Carolus Rex, *King Charles.*
Cr. *Creditor.*
C. S. Cuſtos Sigili, *Keeper of the Seal.*
D. *Duke, Dutcheſs, Dukedom*, or *Dutchy.*
D. Denarius, *a Penny*; or, Denarii, *Pence.*
D. D. *Doctor of Divinity.*
Dec. *December*; and ſometimes we meet with 10*ber.*
Deut. *Deuteronomy.*
Do. Ditto, *the ſame.*
Dr. *Doctor*, and alſo *Debtor*, or even *dear.*
E. *Earl*, and likewiſe *Eaſt.*

E. G. or	Ex. Gr. Exempli Gratia, *for an Example.*
Esq.	*Esquire.*
Exr.	*Executor*, and Exrs. *Executors.*
Feb.	*February.*
Fell.	*Fellow.*
F. R. S.	*Fellow of the Royal Society.*
Gen.	*General*, or *Geneſis.*
Gent.	*Gentleman*, or *Gentlemen.*
G. R.	Georgius Rex, *George the King.*
H. S.	Hic ſitus, *Here lieth.*
Ibid.	Ibidem, *In the ſame Place.*
Id.	Idem, *the ſame.*
i. e.	Id eſt, *That is*; and
I. H. S.	Ieſus Hominum Salvator, *Jeſus the Saviour of Men.*
Jan.	*January.*
J. D.	Jurium Doctor, *Doctor of Laws.*
J. U. D.	Jurium Utriuſque Doctor, *Doctor of both* Civil and Canon *Laws.*
Jul.	*July*; and *Jun. June.*
K.	*King.*
Kt.	*Knight*; and K. B. *Knight* of the *Bath.*
L.	Libræ, *Pounds*, or Liber, a *Book.*
Lb.	Libra, *a Pound weight.*
L. D.	*Lady Day*; and Ld. *Lord.*
Lieut.	*Lieutenant.*
L. L. D.	Legum Doctor, *Doctor of Laws.*
L. S.	Locus Sigili, *the Place of the Seal.*

M. Mani-

M. Manipulus, a *Handful*; and M. A. *Maſter of Arts.*

M. B. Medicinæ Baccalaureus, *Bachelor of Phyſic.*

M. D. Medicinæ Doctor, *Doctor of Phyſic.*

M. P. *Member of Parliament.*

M. S. Memoriæ Sacrum, *Sacred to the Memory.*

M. S. S. *Manuſcripts*; and M. S. *Manuſcript.*

Mar. *March.*

Mr. *Maſter.*

Mrs. *Miſtreſs.*

N. *Note*; and N. B. *mark well.*

n. l. Non liquet, *It does not appear.*

Nov. or, 9ber, *November*; and No. *Number.*

N. S. *New Style.*

Obt. *Obedient.*

Oct. or, 8ber, *October.*

O. S. *Old Style.*

Oxon. Oxonium, or Oxonia, *Oxford.*

Oz. *Ounce.*

pr. or, p, per, *by*; and pr. Cent. per Centum, *by the Hundred.*

Philom. Philomathes, a *Philomath* [a Lover of Learning].

P. M. Poſt Meridiem, *Afternoon*; and A. M. ante Meridiem, *Forenoon.*

P. S. *Poſtſcript.*

Q. *Queſtion*, or *Queen.*

q. Quadrans, a *Farthing*, or Quadrantes, *Farthings*.

q. d. Quaſi dicat, *as if one ſhould ſay*.

q. l. Quantum libet, *as much as you pleaſe*.

q. ſ. Quantum ſufficit, *as much as is ſufficient*.

R. Recipe, *Take* [uſed among Phyſicians].

R. Rex, *the King*; or, Regina, *the Queen*.

R. P. or, Reg. Prof. Regius Profeſſor, *the King's Profeſſor*.

Rev. or, Rev^{d}. *Reverend*.

Rt. Hon. *Right Honourable*; and Rt. Rev^{d}. *Right Reverend*.

Rt. Wpful. *Right Worſhipful*.

S. Solidi, *Shillings*; and S. *South*; or, Solidus, a *Shilling*.

St. or, S. *Saint*.

S. A. Secundum Artem, *accordingly to Art*.

Sep. or, 7ber, *September*; and Servt. *Servant*.

Sol. *Solution*; and Spect. *Spectator*.

Sr *Sir*.

ſs. Semiſſis, *Half a Pound*.

S. T. P. Sacroſanctæ Theologiæ Profeſſor, *Profeſſor of Divinity*.

v. Vide, *ſee*; or, v. *Verſe*.

Viz. Videlicet, *namely*, or, *that is to ſay*.

Wp.	*Worſhip.*
Xmas.	*Chriſtmas.*
Xn.	*Chriſtian;* and Xns. *Chriſtians.*
Xpher.	*Chriſtopher.*
Y^{e}	*The;* y^{n}, *then;* y^{m}, *them;* y^{r}, *your;* y^{s}, *this;* and y^{t}, *that.*
&	Et, *and.*
&c.	Et cætera, *and the Reſt,* or, *and ſo on.*

Note, Beſides theſe, we often meet with many other Abbreviations: As, V. D. M. for Verbi Dei Miniſter, *Miniſter of the Word of God;* c^{d}, for *could;* ſh^{d}, for *ſhould;* w^{d}, for *would,* &c.

DIRECTIONS *for the* ADDRESSING *of* PERSONS *of Rank and Title, either in Diſcourſe or Writing; and alſo, for the* SUBSCRIPTIONS *of* LETTERS.

SUBSCRIPTIONS.	ADDRESSES.
To the King's Moſt Excellent Majeſty; or, *To His Moſt Sacred Majeſty.*	*Moſt Gracious Sovereign;* or, *May it pleaſe your Majeſty; Sire;* or, *Sir*.*
To the Queen's Moſt Excellent Majeſty: Or, *To Her Moſt Sacred Majeſty.*	*Moſt Gracious Sovereign; May it pleaſe your Majeſty;* or, *Madam.*

* *Note,* It is very vulgar, either in Converſation or in Writing, to addreſs Perſons of Rank or Honour *repeatedly by their Title.* We ſay *Sir,* even to a King; and, inſtead of ſaying again and again, to a *Duke,* a *Lord,* or a *Lady, your Grace, your Lordſhip,* or *your Ladyſhip,* we ſay *you,* and *your.*

SUBSCRIPTIONS.	ADDRESSES.
To his Royal Highneſs the Prince of Wales.	*May it pleaſe your Royal Highneſs*; or, *Sir*.
To a Sovereign's Son, or Daughter. *To his* (or *her*) *Royal Highneſs.*	*May it pleaſe your Royal Highneſs.*
To any of the Reſt of the Royal Family. *To his* (or *her*) *Highneſs.*	*May it pleaſe your Highneſs.*
To the Lord Chancellor. *The Right Hon. the Lord High Chancellor of Great Britain.*	*My Lord*; or, *May it pleaſe your Lordſhip.*
To an Archbiſhop†. *The Moſt Rev. the Lord Archbiſhop of* C——; or, *His Grace the Archbiſhop of* C——.	*May it pleaſe your Grace.*
To a Biſhop. *The Right Rev. the Lord Biſhop of* L——.	*My Lord*; or, *May it pleaſe your Lordſhip.*
To the Reſt of the Clergy, ſeverally. ‡ *Rev.* J— W—, *Haliſax.*	*Rev. Sir* §.

To

† The Title of *Lord* is given to all the Biſhops, but the Biſhop of Sodor and Man, who, having no Seat in the Houſe of Lords, is not called *Lord Biſhop*.

‡ *N. B.* Every Perſon of public Character is *ſufficiently known* without a *particular Direction*; and no long one ſhould ever be ſent to a Gentleman; for it would ſeem to ſhow, that he is not known, and therefore might give offence. To any great Gentleman in the Metropolis, a Letter is ſufficiently directed, which ſhows that he is in *London*. We ſeldom write *to*, or even *the*, on any Superſcription; but, in all Caſes, make it as ſhort as poſſible. The *very Name* of ſome Perſons would *alone* be ſufficient to find them out.

§ *Note*, A *Doctor in Divinity* muſt be ſtyled *Rev. Dr.* Indeed ſome Clergymen, beſides their uſual Title, have alſo a Title of Honour: As, the *Hon. and Rev.* A—— B——; the

SUBSCRIPTIONS.	ADDRESSES.
To a Duke. *His Grace the Duke of* M——.	*May it please your Grace.*
To a Dutchess. *Her Grace the Dutchess of* D——.	*May it please your Grace.*
To a Marquis. *The Right Hon. the Marquis of* C——. To an Earl. *The Right Hon. the Earl of* L——. To a Viscount. *The Right Hon. the Lord Viscount of* N——.	Severally, *My Lord*; or, *May it please your Lordship.*
To a Marchioness. *The Right Hon. the Marchioness of* A——. To an Earl's Wife. *The Right Hon. the Countess of* B——. To a Viscount's Wife. *The Right Hon. the Viscountess of* C——. To a Lord's Wife. *The Right Hon. Lady* D——.	Severally, *May it please your Ladyship*; or, *Madam.*
To the Daughter of a Duke, or Marquis, or the eldest Daughter of an Earl. *The Right Hon. Lady* E—— F——*.	

To

the *Rev. Sir* C—— D——. And the Polite, when they know a of Clergyman's Christian's Name, always write the *first Letter* it, rather than *Mr.*

A Dissenting Minister is also called *Rev.*; and a learned Doddridge, or a judicious Watts, is very worthy of the Title.

* *Note*, The Sons of Marquisses, as well as of Dukes, and the eldest Son of an Earl, must be styled *Lord*, and *Right Honourable*; and the Daughters of Dukes, and Marquisses, and the eldest Daughter of an Earl, have severally the Title of

SUBSCRIPTIONS.	ADDRESSES.
To the Upper Houſe of Parliament. *The Right Hon. the Lords Spiritual and Temporal in Parliament aſſembled.*	*May it pleaſe your Lordſhips*; or, *My Lords.*
To the Lower Houſe of Parliament. *The Hon. Knights, Citizens, and Burgeſſes, in Parliament aſſembled.*	*May it pleaſe your Honours*; or, *Gentlemen.*
To the Lord Mayor of London*. *The Right Hon. the Lord Mayor of London.*	*My Lord*; or, *May it pleaſe your Lordſhip.*
To the Speaker of the Houſe of Commons. *The Right Hon.* † Y——Z——, *Eſq.*	*Sir*; or, *May it pleaſe your Honour.*
To a Judge. *The Hon.* † *Sir* H---- G----, *Knt.* *The Hon.* J---- H----, *Eſq.*	*My Lord*; or, *May it pleaſe your Lordſhip.*

Lady. The younger Sons of Earls, and Viſcounts, as alſo the Sons of Barons, are *Honourable* and *Eſquires*: The Daughters alſo are *Honourable*.

Likewiſe all Commiſſioners, and Gentlemen who hold Places of particular Truſt and Honour under his Majeſty; "The United Eaſt-India Company, and the Bank of England ditto;" are ſtyled *Honourable*.

The Wives of Rear and Vice Admirals, and likewiſe of Ambaſſadors, are *Right Honourable*. Thoſe of Major Generals, Brigadier Generals, and Lieut. Generals, are *Honourable*.

* *Note*, The Mayors of York and Dublin, as alſo the Provoſt of Edinburgh, are, during their Office, always called *Lord*, and *Right Hon.* The Recorder and Aldermen of London, and Mayors of Corporations, are ſtyled *Right Worſhipful*.

† *Note*, Alſo every one of his Majeſty's Privy Counſellors is called *Right Honourable*; but the whole Privy Council together muſt be ſtyled *Moſt Honourable*.

All Sheriffs, Recorders, and Juſtices of the Peace (except a Clergyman, whom it is ridiculous to call *Eſquire*) have ſeverally the Title of *Eſq.* and *Wpful*.

To

SUBSCRIPTIONS.	ADDRESSES.
To a Member of Parliament. A----- B-----, *Esq.* M. P. *London.*	*Sir*; or, *May it please your Honour.*
To an Esq. J—— B——, *Esq. Nottingham.*	*Sir.*
To a Captain. *Capt.* Jas. P—, *Whitehaven.*	N. B. All Plenipotentiaries, and Ambaſſadors, are ſtyled *Excellency*; and in the Army, and Navy, all Gentlemen have a Title according to their Quality and Office.
To a Phyſician. *Dr.* A— B—, *Leeds.*	
To a Surgeon. *Mr.* C—, *Surgeon, Leiceſter.*	Every Barriſter at Law is ſtyled *Esq.*

Moſt other Men of Profeſſion, or Trade, have generally the Name of their Employment added to their own Names.

PUNCTUATION.

PUNCTUATION is the Art of making proper *Points* in Writing; expreſſing the ſeveral Reſts, or Pauſes, which ought to be made in Reading, and directing the Elevation, or Cadence of the Voice.

It is quite impoſſible to give ſuch Rules, in the Doctrine of Punctuation, as will, in every Caſe, be unexceptionable; for we are often obliged to expreſs Pauſes of the ſame Quantity by different Points, and Pauſes of different Quantity by the ſame Points. So that, after all that can be ſaid upon it, the Taſte and Judgement of the Writer muſt chiefly direct him.

We ſhould, however, ſuffer great Inconvenience by the Want of Punctuation: No one can write either elegantly, or always intelligibly, without duly obſerving it; for the Omiſſion, or the Miſplacing of a Point, will frequently quite alter the Senſe. A Paſſage in Cato, which ſeems to be miſpointed, affords a remarkable Proof of this:

> "The Ways of Heaven are dark and intricate,
> Puzzled in Mazes and perplex'd with Errors:
> Our Underſtanding traces them in vain,
> Loſt and bewilder'd in the fruitleſs Search;" &c.

As theſe Words ſtand, they ſeem to *blaſpheme*; and one cannot imagine, that the real Piety of Mr. Addiſon would ever warrant ſuch an Expreſſion, as that *the Ways of Heaven are puzzled and perplex'd*. The firſt Line then ought to be a Sentence by itſelf, and to end in a Period. By this Alteration, the Words convey to us an important Truth; which, if we arrange them in a grammatical Order, will thus imply, that *our Underſtanding, puzzled in Mazes, and perplex'd with Errors, traces the Ways of Heaven in vain.* A *Colon* at the End of the *firſt* Line, inſtead of the *ſecond*, would have prevented the Words from being commonly miſunderſtood. So neceſſary is this Part of the Engliſh Grammar.

The

The principal Stops are the *Period*, the *Colon*, the *Semicolon*, and the *Comma*.

The *Period* is a Point which ſhows *the End* of a *whole Sentence;* and that the Senſe is *complete*, without a Dependence upon any Thing following.

The *Colon* [the *Member*] denotes, that the Senſe of the preceding Sentence is *perfect;* but that ſome ſubſequent Matter, or Remark, is connected with it.

The *Semicolon*, or *Half-Member*, is the Subdiviſion of a Sentence into chief Parts.

The *Comma*, or *Segment*, implies the leaſt Part of a Sentence, thus conſidered; and, diſtinguiſhing one Part from another, prevents Ambiguity in the Senſe.

To every one of theſe Terms a particular *Point*, or Mark, is appropriated; and every Point derives its Name from the Diſtinction, which it is deſigned to ſhow; as follows:

The *Period* The *Colon* The *Semicolon* The *Comma*	is made thus	. : ; ,

Some Grammarians tell us, that, at a *Period*, we ſhould ſtop, while we can deliberately tell *four;* at a *Colon*, while we can tell *three;* at a *Semicolon*, while we can tell *two;* and, at a *Comma*,

Comma, while we can tell *one*: Or, that, at a *Comma*, I muſt ſtop, while I can read a Word of one Syllable [*ſtop*]; at a *Semicolon*, while I can read a Word of two Syllables [*longer*]; at a *Colon*, while I can read a Word of three Syllables [*Sentiment*]; and, at a Period, while I can read a Word of four Syllables [*Sufficiency*]. This is by no Means unworthy of the Notice of Children. But in Truth, the *Duration*, or *Quantity* of every Point cannot be exactly defined; for ſurely *that* ought to vary with the Time: And, as in Muſic, ſo in Diſcourſe; the ſame Compoſition may be rehearſed, either in a quick, or in a ſlow Time. It is, however, certain, that the Period is, in Duration, twice as long as the Colon; that the Colon alſo is twice as long as the Semicolon; and, that the Semicolon is likewiſe twice as long as the Comma. So that theſe ſeveral Points are in the like Proportion, that the *Semibreve*, the *Minim*, the *Crotchet*, and the *Quaver*, are to one another in Muſic.

Now, from what has been ſaid, ſome Idea may be formed how to uſe all theſe Points with Propriety. But, in order to underſtand this Doctrine the better, let it be remembered, that every Nominative muſt have its Verb, and every Verb its Nominative; and, that the Nominatives and Verbs, which belong to one another, muſt be marked from others by a Point of Diſtinction. However, as one cannot ſpeak much on Punctuation

tion in an unexceptionable Manner, a few Examples may afford the beſt Illuſtration of it.

EXAMPLES:

1. *Grammar is a Science.*
2. *The ſeven Sciences are Grammar, Arithmetic, Logic, Rhetoric, Muſic, Geometry, and Aſtronomy.*
3. *The Knowledge of theſe ſeveral Sciences is truly uſeful, and advantageous to Mankind; for every one of them may be made ſubſervient to the moſt important Concern.*
4. *Some indeed have imagined, that profound Learning is no Friend to Religion; but the Truth is, that Atheiſm has no keener Adverſary than true Philoſophy: It is Ignorance, rather than Wiſdom, that makes Men irreligious.*
5. *But, as true Wiſdom leads the Mind to the Adoration of God, and is the Supporter of Godlineſs; ſo nothing doth more effectually foſter Irreligion and Impiety, than Pride and Conceit.*
6. *To ſpeak truly, the wiſeſt Men have the greateſt Cauſes to be humble; and every Species of Knowledge, being ſome way capable of refining our Underſtandings, may be employed to the beſt of Purpoſes.*
7. *Properly ſpeaking, good Parts, as well as Riches, are Bleſſings; but, Man being a depraved Creature, it is no Wonder, that we oftentimes ſee Riches*

Riches converted into Evils, and Learning a fatal Snare.

8. *Sincerity, Honeſty, Temperance, and Humility, are excellent Virtues; and they are ſo neceſſary to our Happineſs, that, in order to ſhow ourſelves truly wiſe, it muſt be our grand Aim to be always adorned with them.*

9. *Young Student, let it be thy Concern to be wiſe, but more eſpecially to be good.*

REMARKS *on the foregoing* EXAMPLES.

1. In the firſt Inſtance, *Grammar* is the *Nominative*, and *is* is the Verb; and each of them might be accompanied with Adjuncts * of its own, without requiring any Point to diſtinguiſh the Sentence into Parts; for, whenever the Adjuncts form but *imperfect Phraſes* †, they require no Point of Diſtinction. But, if I introduce a *new Verb with Adjuncts of its own*, the Sentence thus introduced, muſt be diſtinguiſhed from the Reſt by a Comma; as follows:

* *Note*, By *Adjunct* we mean *that which is adherent or joined*; and, conſequently, the *Adjuncts* of Nominatives, or Verbs, are thoſe Words, which, being *united to them*, ſhow their *Objects*, *End*, *Quality*, or *Circumſtances*. Alſo,

† *Note*, When the *Adjuncts* do *differently* affect the Word, to which they belong, they are *ſeverally* an *imperfect Phraſe*.

lows: *Grammar, which teaches us how to communicate our Thoughts with Propriety, is a Science.*

2. In the next Example, a Comma is uſed to diſtinguiſh the ſeveral Sciences one from another; for, when they are mentioned, they *ſingly* require after them a *momentary Pauſe.*

3. In the third Inſtance, the whole Sentence is divided into two principal Parts by the Semicolon; and, although the former Part is ſubdivided by the Comma, yet the latter can admit of no Diviſion. The Reaſon why, in the former Part, the Comma is uſed after the Word *uſeful*, is, becauſe what follows is, by *and*, connected with the preceding Verb, ſo as to make another ſeparate Sentence; for the Senſe is, *The Knowledge of theſe ſeveral Sciences is truly uſeful to Mankind*, and *the Knowledge of theſe ſeveral Sciences is truly advantageous to Mankind.*

4. In the fourth Example, the Whole is divided into three principal Parts; which ſeverally are ſubdivided into Segments by the Comma. The Sentence is evidently *perfect* at the *Colon* *, without requiring any Addition to complete its Meaning †; and what follows is a Remark con-

* *Note*, At the *Introduction* of any *Speech*, or *Example*, it is our Cuſtom to uſe the *Colon*. And,

† *Note*, By ſome additional Connection, a whole Sentence may be reduced to a Part, or a Member; and

containing in itſelf a *perfect Senſe*, and *illuſtrative* of the *Sentence preceding*. But, where the Senſe is *not complete*, as in the Compariſon of Things by the Words *as* and *ſo*, the *Colon* ought never to be employed. Therefore, in the following Inſtance, it is uſed improperly: "As the Tulip, which is gaudy without Smell, conſpicuous without Uſe: ſo is the Man who ſetteth himſelf up on high, having no Merit." Where, inſtead of the *Colon*, the *Semicolon* ought to be employed; for, wherever an *imperfect Sentence* requires a greater Pauſe than a Comma, the *Semicolon* may be uſed with Propriety: So it is by the excellent Mr. Addiſon, Spect. No. 73. But, where a greater Pauſe than *this* may be neceſſary, in the Middle of a Sentence, the *Colon* is then *proper*.

5. The fifth Example has the Sentence divided into two principal Parts by the Semicolon; and it muſt be remarked, that, if thoſe Parts had been *ſimple*, and the Compariſon *ſhort*, a Comma would have been quite ſufficient; as follows: As Humility is a Grace, ſo Pride is a Sin. It is alſo remarkable, that, although the ſimple Parts of a Sentence, which are connected by a Pronoun (*who*, *which*, or *that*)

and it is not ſo much the *perfect Senſe*, as the *Addition annexed*, which *ſhows where any particular Point ſhould be made*.

or

or by a Conjunction, are generally pointed off by the Comma; yet ſometimes the Pauſe is inſenſible, and the Point better omitted.

6. The *Infinitive*, when uſed as *Abſolute*, or independent upon the Reſt of the Sentence; alſo a "*Participle with ſomething depending on it;*" becauſe each is reſolvable into a ſimple Segment, muſt be pointed off by the Comma. Likewiſe,

7. The *Participle Abſolute*, or the *Caſe*, which is uſed independently on the remaining Part of the Sentence, muſt, as in the ſeventh Example, be ſeparated by the Comma.

8. Several Nouns, belonging to one Verb, muſt be diſtinguiſhed one from another; and ſometimes the Word *that* requires a Comma on each Side of it. This generally happens in an important Circumſtance, when *that* thus ſeems to mark a more forcible Diſtinction. Alſo,

9. A Noun in the *Vocative Caſe*, being the Subject of an Addreſs to ſome Perſon or Thing, may be pointed off by the Comma. Thus Milton repreſents Adam as addreſſing Eve in Language the moſt admirable; as follows:

"Daughter of God and Man, accompliſh'd Eve,
Bleſt Image of myſelf, and dearer Half,
My Faireſt, my Eſpouſed, my lateſt Found,
Heaven's laſt beſt Gift, my ever new Delight"——

And thus Eve addreſſes her Huſband:

"Offspring of Heaven and Earth, and all Earth's Lord,
O thou, in whom my Thoughts find all Repoſe,
My Glory, my Perfection"——

But it muſt be remarked, that inſtead of the Comma after the Vocative, the *Note of Admiration* is ſometimes much more proper; though not in an Example like the ninth, where *O* is not uſed, nor where there is nothing moving *Admiration*.

In Reading, all theſe Points muſt affect the Voice, ſo as to cauſe an *Elevation*, or a *Cadence* of it.

The *Period* always requires a moderate *Cadence* of the Voice.

The *Colon* likewiſe admits a *Cadence*.

The *Semicolon* ſeems generally to require an *Elevation* *. And

The *Comma* never admits any *Cadence*.

* *Note*, By *Elevation*, we do not mean, that the Voice ſhould at all be lifted up above its common Key, but, that it ſhould be *kept raiſed*, without any Depreſſion. No Rules, however, can ſufficiently direct the Learner concerning *this*, and the *Cadence*. His beſt Inſtructor will be a good Speaker and Reader, whom he ſhould imitate; and *Dr. Porteus*, the *preſent amiable Biſhop* of *London*, will, in this Inſtance, be a *moſt excellent* Guide.

But

But there are other Points, which muſt be noticed: As, the *Note of Interrogation*; which is marked thus, ? This (as its Name implies) is uſed in *aſking a Queſtion*; which it diſtinguiſhes from an Imperative Sentence. This Mark requires an Elevation of the Voice.

The Note of *Admiration*, or *Exclamation*, which is ſufficiently explained by its Name, is marked thus, ! This Mark alſo ſeems (at leaſt generally) to require the Voice to be *elevated*. But *this*, as well as the *other*, may, in Time or Quantity, be equal to either a *Period*, a *Colon*, or a *Semicolon*, accordingly as its Place may be.

The *Parentheſis*, which includes a Senſe that is independent on the Reſt of the Sentence, and ſhould be read with a lower Tone of the Voice, is marked thus ( ): As the independent Meaning, which this double Fence incloſes (remember it) muſt be read with a moderate Depreſſion of your Voice; and *each Stroke* is nearly equivalent to a *Semicolon*.

PARTICULAR MARKS.

Moreover, beſides the Points already mentioned, there are certain Marks frequently uſed, as Directories to ſomething that ought to be noticed. As,

1. The *Acute*, which ſhows, that the Voice muſt be emphatically *ſharp*, or *raiſed*, and is marked thus, ´.

2. The

2. The *Grave* is oppoſite to the *Acute* †; and, implying that the Voice muſt be emphatically *heavy*, or depreſſed, is marked thus, `.

3. The *Apoſtrophe*, being placed over a Word to denote that it is abbreviated, is marked thus, ': As, *obſerv'd*, for obſerved.

4. The *Aſteriſm*, or *Aſteriſk* (a Star), which refers to ſome other Place in a Leaf, is made thus, *.

5. The *Brace*, being uſed to incloſe ſeveral Lines together, and eſpecially a Triplet in Poetry, is this crooked Line, }

6. The *Brackets*, or *Crotchets*, including ſomething which is explanatory of a Word preceding, are made thus, [ ]: As, a Treatiſe of [on] the Science of Language.

7. The *Breve*, which ſignifies *ſhort*, is marked thus, ˘: As, *nĕvĕr*, where both Vowels are ſhort.

† *Note*, The *Accent*, which is explained in the Proſody, is very far from being what Grammarians and Lexicographers have generally ſaid of it: Neither (') the *Acute*, nor (`) the *Grave*, doth properly denote it; for theſe are Marks expreſſive of *emphatic Syllables*; and the Marking of every Syllable alike, with the (') *Acute*, is a Fault for which many Lexicographers are to be blamed.

8. The

8. The *Caret*, which ſignifies *Defect* or *Want*, is made thus, ʌ; and, being put under a Line, ſhows, that ſomething omitted ſhould be taken in where it ſtands.

9. The *Circumflex*, being put over a Vowel, implies, that it is long; and, in Engliſh, this Mark is commonly made thus, ^: As, *Aûſtria*, *Aûgſburg*, and *Zaleûchus* †; where the Circumflex denotes that the Syllable is long.

10. The *Diærĕsĭs*, or *Diă'lўsĭs*, being ſet over two Vowels, marks a *Diviſion*, and denotes, that the two Letters muſt be divided in Pronunciation: As, theſe two ¨ Points ſhow in *Iſrdël*, and *Laödocëa*.

The *Ellipſis* (or as it is more properly written, Elleipſis) which is often ‡ denoted by —— a Stroke, marks the *Omiſſion* of ſomething: As, *L——n*, for London; or —— for a Word or Sentence omitted.

11. The *Hўphen* is a ſhort Line (thus -) employed to join Words, or Syllables together; and, when it is ſet at the End of a Line, it denotes, that ſomething in the Line following,

† *Note*, The *Circumflex* which the Greeks uſe is marked thus, ~ (as *Thal~s*) and ſome Gentlemen uſe this Sort of Mark to expreſs an Abbreviation: As, *Bũcks*, for Buckinghamſhire.

‡ An *Elleipſis* is often ſignified by *Aſteriſms*.

belongs

belongs to it, but could not be conveniently taken in where it ſtands.

12. The *Index*, or Hand (thus, ☞) *points* forth to ſome Paſſage, or ſomething, which the Author wiſhes to be particularly remarked.

13. The *Obeliſk*, generally referring to ſome Note or Obſervation in the Side or Bottom of a Leaf, and in Dictionaries ſhowing a Word to be *obſolete*, is made thus †.

14. The *Paragraph*, which is made thus, ¶, requiring a *Pauſe greater than that of a Period*, where it is *properly* uſed, always ſhows the Beginning of a different Subject.

15. The *Parallels* direct to ſome other Place * in a Leaf, and are made thus, ‖.

16. The *Quotation*-Marks, ſhowing that the Words which they incloſe are *quoted* from ſome Author or Speaker, are made thus, "and thus"; the former Marks denoting the Beginning, and the latter the End of what is cited.

17. The *Section* denotes the Diviſion of a Diſcourſe, or a Chapter into diſtinct Parts; and is made thus, §. Alſo,

* *Note, Letters in the Alphabet* (as, *a*, *b*, *c*, &c.) are often uſed to direct to the Side or Bottom of a Leaf.

So much on the *firſt Part*.

II. ETYMO-

II. ETYMOLOGY.

ETYMOLOGY means the Deduction of Formations to the *real Word* from which they are derived; and is that Part of a Grammar which ſhews the Parts of Speech, together with the various Inflections of Nouns, Pronouns, and Verbs.

Words, divided into particular Sorts, are called *Parts* of *Speech*.

There are *nine Parts* of *Speech*; as follow:

The
1. Article,
2. Noun,
3. Adjective,
4. Pronoun,
5. Verb*,
6. Adverb,
7. Conjunction,
8. Preposition,
9. Interjection.

PARTS

* *Note*, The *Participle* is that *Part of a Verb*, which *partakes* of the Nature of an Adjective; and, becauſe

PARTS OF SPEECH *defined.*

1. An *Article* is a Part of Speech ſet before Nouns, in order to limit their Signification: As, *the*, *a*, *an*; which are all the Articles that are in Engliſh.
2. A *Noun*, or Subſtantive, is the *Name* of any *Subſtance* *, *Action*, *Paſſion*, *State*, *Quality*, or *Thing ſpoken of*: As, *Man*, *Book*, *War*, *Love*, *Marriage*, *Purity*, *Jupiter*.

the *Definition*, which is given of the *Verb*, is true alſo of the *Participle*, it cannot be properly conſidered as a diſtinct Part of Speech. The Latin Grammarians had no more Reaſon to conſider it as *ſuch*, than they had to make the *Gerunds* and *Supines* different Parts of Speech alſo.

* *Note*, The Word *Noun* means *Name*; and it is alſo called *Subſtantive*. Any *Object*, whether *real*, or *imaginary*, when it is made the Subject of Diſcourſe or Meditation, is a *Noun*; and it may repreſent ſomething that is either *natural*, *artificial*, or *abſtract*: As, *Fire*, *Clock*, *Goodneſs*; for it may thus be either the *Effect of Nature*, *the Work of Art*, or that which our Underſtanding *abſtracts* as diſtinct from natural and artificial Subſtance.

3. An

3. An *Adjective* is a Word that is *adjectitious*, or *added to* a Noun, to expreſs ſome *Quality*, or *Accident*, belonging to it: As, *good*, *great*, *wiſe*.
4. A *Pronoun*, is either the *Subſtitute of a Noun* *; or, without ſhewing any Quality, it is joined to a Noun, to expreſs it particularly: As, *I*, *you*, *thoſe*.
5. A Verb expreſſes the *Action*, *Paſſion*, *State*, or *Exiſtence* of a Perſon, Place, or Thing: As, *moves*, *deteſts*, *ſleeps*, *is*.
6. An *Adverb* is a Part of Speech *added to a Verb* † (and ſometimes to an Adjective, or another Adverb) in order to ſhew the *Manner*, or to *increaſe*, *reſtrain*, or *diminiſh* the Signification: As, *badly*, *greatly*, *not*.
7. A *Conjunction* is a Word that ſerves for the *Conjoining* † of Words, and ſometimes of Sentences together: As, *and*, *becauſe*, *but*.

* The Word *Pronoun* means *inſtead of a Noun*; but, in every Inſtance, it is not indeed the *Subſtitute of a Noun*; for, though it has *not the peculiar Character of an Adjective*, yet it is ſometimes *adjectitious* alſo.

8. A *Prepoſition* †, is a Word that always either is, or may be, *placed before* Nouns, or Pronouns, in order to ſhew their Relation, or Coherence with ſomething antecedent: As, *at*, *from*, *of*.

9. An *Interjection* † is a Part of Speech ‡ which, without making any Alteration in a Sentence, is generally *thrown in between* the Parts of it, to expreſs ſome Paſſion or Emotion of the Mind: As, *ah! fie! tuſh!*

† *Note*, The literal Meaning of theſe ſeveral Terms (marked thus, †, in this and the preceding Page) generally expreſſes their Nature; and none of them is indeed "*A Part of Speech, not ſignificant of itſelf*"! Inſignificant Words are ſuch as wiſe Men will never uſe.

‡ Although the Interjection is the *chief Part of Speech among thoſe who have little to ſay*, yet it is never "*the miſerable Refuge of the Speechleſs*;" for, if a Man can but *ſpeak alas*, it is more than the *Speechleſs* can ſay. *Interjections* are, no Doubt, a *diſtinct Sort of Words*; and therefore are by ſome *unreaſonably diſallowed to be a Part of Speech.*

An Example of the ſeveral Parts of Speech expreſſed in a Sentence.

Nothing but the Service and Enjoyment of GOD can afford any durable Bliſs or Joy to Man, whoſe grand Aim is to be happy; yet, alas! how often do we ſee thoughtleſs and unwiſe Mortals moſt* eagerly purſuing † thoſe imaginary Pleaſures which end* in real and permanent Miſery!

The reſpective Parts of Speech, which in this Example are marked by the ſeveral Figures, agreeably to the Order in which they are before mentioned, muſt yet be more particularly ſpoken of.

N. B. *Every Word* is either the *Sign of an Idea*, or the *Symbol of another Word*. We muſt, however,

* *Note*, That notwithſtanding all which a Gentleman of Erudition ſays to the Contrary, ſome Words, from the different Manner in which they are uſed, ſometimes belong to one Part of Speech, and ſometimes to another. Who does not ſee, that the Word *moſt* does not thus change its Nature? Or, who can deny, that the Word *end*, as well as *love*, is not ſometimes a *Verb*, and ſometimes a *Noun*? The Word *that* likewiſe is ſometimes a *Pronoun*, and ſometimes a *Conjunction*. The particular Manner, in which ſuch Words are uſed, will ſhow *what they really are*.

† *Purſuing* is a *Participle* derived from the Verb

ARTICLES.

IN order to avoid the Adding of *Names* to an *immenſe* and *inconvenient Number*, by *naming every particular Thing*, we are under the Neceſſity of uſing *general Terms*. Of this Sort are *Common Nouns*; which indeed are reſpectively applicable to a particular *Species*, or *ſingle Claſs* of Things, *under which ſeveral Individuals are comprehended*. Hence appears the Neceſſity of the *Articles*; whoſe Office is to *limit* the *general Meaning of Nouns*, and to enable us to expreſs *Particulars by general Terms*. Therefore a Noun, without an Article before it, may generally be underſtood in an *unlimited Senſe*: As, *Man* ſeeks Happineſs. Where *Man* means *all Mankind*; without pointing out any particular Perſon, or denoting ſome one only. So likewiſe the Nouns, *Goodneſs*, *Beauty*, *Benevolence*, *Wiſdom*, &c. may belong to any Perſon that is *good*, *beautiful*, *benevolent*,

to *purſue*; and is as really *a Part of the Verb*, as any *Branch* can be *the Part of a Tree*. Alſo,

Note, The *Articles*, *Adverbs*, *Conjunctions*, *Prepoſitions*, and *Interjections*, are, by ſome, *all* called by the general Term of *Particles*. The Word *Particle*, however, means any *little Word*, or *ſmall Part*; and therefore is often improperly uſed.

wiſe,

wiſe, &c. The like may be obſerved of all *Appellatives*.

But the Article *the*, pointing out the *Particular*, *defines* the Senſe of that Noun to which it is prefixed, and is therefore called the *Definite Article*: As, *the* Man means *that particular Man* (not any other) to whom we are alluding, or of whom we are ſpeaking.

The Article *a* is the Contraction of *an*.

And becauſe the Article *a*, or *an*, *limits* indeed the Thing ſpoken of to *ſome one* * of the Species, without ſhewing *which*, but thus leaves a Noun in an *undefined* Senſe, it is called the *Indefinite Article*: As, *a* Book means ſome *one* Book.

An is uſed before all the Vowels, *a*, *e*, *i*, *o*, *u*; and alſo before *h ſilent*: As, *an* Arm, *an* elbow, *an* Hour. But otherwiſe (as, in *an* humble, *an* Houſe) *an* is improperly uſed.

The *Definite Article* is oftentimes ſet before the Comparative and Superlative Degrees, in order to make it *the more* remarkable and emphatical: As, "*the more* you nouriſh impure Bodies, *the more* you hurt them:" Food is good; but ſometimes Medicine may be *the better*; and Health is *the beſt* of all earthly Bleſſings.

A *Plurality* of Things, *collectively underſtood*, or *many* conſidered togetheras *one* Number, may re-

* *N. B.* The true Senſe of *an*, and conſequently of *a* (from the Saxon Ane) ſeems to be any *one*.

quire the *Indefinite Article*: As, *a* great many Books, *a* few wiſe Men; *a* hundred (not *an* hundred) Chriſtians, *a* thouſand Profeſſors. But, in other Inſtances,

Neither *a*, nor *an*, can ever with Propriety be joined to Nouns of the *Plural Number*; for, *a Men*, *a Books*, *an Inſtruments*, *a Methods*, *a Ways*, and ſuch like Phraſes, are abſurd. The Reaſon is, becauſe *a*, or *an*, can never ſignify any more than *one* *.

Should I have a Book in my Hand, and, by a Perſon that is ignorant of the Name of ſuch a Thing, ſhould be aſked, What is this? I ſhould anſwer, indefinitely, *a* Book; meaning, that it is *one* of thoſe Things which are called *Books*. But, ſhould I ſet this Book up in my Library, and the ſame Perſon ſhould afterwards both aſk after it, and deſire to ſee it; then I might tell him, It is in my Library among *the* other Books; and, taking it up, I might ſay, This is *the* Book.

* *Note*, Hence the *Abſurdity* of that common Expreſſion, a *Means*, is moſt evident. It ſhould be *a Mean* [a Method, or an Inſtrument]; for how commonly ſoever *a Means* may drop from the Tongues and Pens of Perſons of Rank, or Learning, it is no leſs *abſurd* than *a Ways*, or *a Cauſes*.

But *the* may be uſed before Nouns in the *Plural*, as well as in the *Singular Number*.

NOUNS,

NOUNS, or SUBSTANTIVES.

NOUNS, or Subſtantives, are divided into two principal Sorts; namely, *Proper Names*, and *Common*, or *Appellative Names**.

Proper Names are the *Names of Perſons and Places:* As, *John*, *Elizabeth*, *Oxford*, &c. are *Proper Names*.

Common Names, or *Appellatives*, are thoſe which are *common* to all that are of the ſame Kind, or Species: As, *Animal*, *Bird*, *Beaſt*, *Fiſh*, *Man*, &c.

When there are ſeveral Perſons of one Name; or, when a Common Name is omitted, but implied; Proper Names may not only admit an Article, but alſo be uſed in the Plural Number: As, the two famous Roman Generals, *the Scipios; the Ouſe*, that is, *the River Ouſe*. Likewiſe, by a Figure, an excellent Orator may be called a *Demoſthenes*, or *the Cicero of the Age;* and famous Conquerors may be called *Alexanders*. But otherwiſe,

A *Proper Name*, becauſe it is in itſelf as definite as poſſible, and denotes an *Individual*, can

* *Note*, *Abſtract* Nouns are alſo *Appellative*, and are *common* to different Beings. Of theſe are the ſeveral Species of *Paſſion*, *Virtue*, *Attribute*, or whatever is *mental*, or *ideal*.

neither admit an *Article* before it, nor require the *Plural Number*.

NUMBERS.

SOMETIMES a Noun may repreſent *one* Thing, and ſometimes it may imply *two*, or *more*. Therefore,

There are *two Numbers*; the *Singular Number*, and the *Plural Number*. The *Singular* denotes but *one*; but the *Plural* implies *two*, or *more*: As, *Pen* is the *Singular*, and *Pens* the *Plural*.

The Plural is formed from the Singular; and, generally, by the Addition of *s*: As, *Book*, *Books*, *Grammar*, *Grammars*.

When the Singular ends in *ſs*, *ſh*, *ch*, or *x*, the Plural is formed by adding *es*: As, *Maſs*, *Maſſes*; *Maſh*, *Maſhes*; *March*, *Marches*; *Tax*, *Taxes*, &c.

When *y* follows a *Conſonant*, and ends the Singular, it is changed into *i* in the Plural; which conſequently muſt terminate in *ies*: As, *Beauty*, *Beauties*; *Lady*, *Ladies*; *Liberty*, *Liberties*, &c.

But when *y* final follows a *Vowel*, the Plural is formed by adding *s*: As, *Boy*, *Boys*; *Play*, *Plays*; *Ray*, *Rays*, &c.

F, or *fe*, ending the Singular, in the Plural, muſt ſometimes be changed into *ves*: As, *Leaf*, *Leaves*; *Life*, *Lives*, &c. But this does not hap-

happen, only when, by this Change, the Sound is more agreeable, and the Pronunciation more eaſy.

The Singular	Brother	forms the Plural in	Brethren, or Brothers
	Bureau		Bureaux *
	Child		Children
	Cherub		Cherubim
	Die		Dice
	Foot		Feet
	Gooſe		Geeſe
	Louſe		Lice
	Mouſe		Mice
Alſo the Singular	Man	forms the Plural in	Men
	Ox		Oxen
	Penny		Pence
	Phænomenon		Phænomena
	Portmanteau		Portmanteaux
	Radius		Radii
	Tooth		Teeth
	Woman		Women
	Seraph		Seraphim.

The Nouns *Deer*, and *Sheep*, are both Singular and Plural.

Some Nouns have *no Singular*: As, *Alms*, *Bellows*, *Sciſſars*, *Snuffers*, *Tongs*, &c.

Some others are *without the Plural*: As, *Avarice*, *Barley*, *Gold*, *Pride*, *Silver*, &c.

* *Note*, *French Nouns*, ending in *eau*, always form the Plural by adding *x*.

GENDER.

THE Word *Gender* means *Sex*. Therefore There are *two Genders*; namely, the *Máſculine*, and the *Féminine*. The *Maſculine* denotes the *male Kind*; and the *Feminine* the *female Kind*: As, *Man*, *King*, *Bull*, *Cock*, &c. are Nouns of the *Maſculine Gender*; and *Woman*, *Queen*, *Cow*, *Hen*, &c. are Nouns of the *Feminine Gender*.

Thoſe Nouns, which imply Things without Life, or which are *Abſtract*, are really of *no Gender* at all: As, *a Stone*, *a Deſk*, *a Pen*, *a Kingdom*, *Wiſdom*, &c. *

Grammarians indeed mention ſuch Nouns as being of the *Neuter Gender*; which they have conſidered as the third Gender, but very improperly; for the Word *Neuter*, ſignifying *Neither*, imports a *Negation of Gender*. They are *neither Male*, nor *Female*; and of what Gender elſe could Grammarians ever dream?

Thoſe therefore which are *neither Maſculine*, nor *Feminine*, and conſequently exclude the Con-

* *Note*, A *Maſculine*, or *Feminine Termination*, in Latin or Greek, cannot make any Word either *Maſculine*, or *Feminine*: A "*Fitneſs*" *for Agreement* can never make the *ſame Sex*.

ſideration

ſideration of *Gender*, may be called *Nouns-Neuter*, or ſimply *Neuter*.

By a Figure, however, the *Sun* is conſidered as being of the *Maſculine*, and the *Moon* the *Feminine Gender*. Alſo the *Church*, *Countries*, *Virtues*, and *Ships*, are often ſpoken of as *Feminine*; and the *Perſonification* of Qualities and Things inanimate, not only makes the Style *poetical*, and *rhetorical*, but alſo, in ſome Caſes, *beautiful* and *nervous*.

The *Termination* of ſome Nouns expreſſes their *Gender*: As, *Actor*, *Actreſs*; *Heir*, *Heireſs*; *Jew*, *Jeweſs*; *Suitor*, *Suitreſs*; *Traitor*, *Traitreſs*; *Votary*, *Votareſs*; &c.

CASES.

CASES are Terms invented to expreſs the Relations of one Word to another; and, in ſome Languages, they moſtly ſhew the *different Endings* of Nouns, Adjectives, and Pronouns.

Here it may not be altogether unneceſſary to give ſome Account of the ſix Caſes: The *Nominative*, the *Genitive*, the *Dative*, the *Accuſative*, the *Vocative*, the *Ablative*.

See an Example; and let the Noun which is to be declined be *a Pen*:

Singular.	Nominative,	a Pen	Plural.	Nominative,	Pens
	Genitive,	*of* a Pen		Genitive,	*of* Pens
	Dative,	*to* a Pen		Dative,	*to* Pens
	Accuſative,	a Pen		Accuſative,	Pens
	Vocative,	O Pen!		Vocative,	O Pens!
	Ablative,	*from* a Pen.		Ablative,	*from* Pens.

But,

But, in the Engliſh Language, every one of theſe Caſes cannot be neceſſary. Some indeed think theſe ſix needful in Engliſh, as well as in Latin; and, no Doubt, with much greater Judgement and Reaſon than thoſe Perſons who allow us *one Caſe* only, or than thoſe who imagine that *two Caſes*, the *Nominative* and the *Genitive*, are all, that Engliſh Nouns afford. In this ſcanty Allowance, however, of the *Genitive*, or of the *Nominative* and *Genitive* only, there is no Propriety at all; for what makes a Caſe? A *particular Termination* only? No ſurely; for then there can be no ſuch a great Number as *ſix* in Latin. Yet, whatſoever they may underſtand by *a Caſe*, it is certain, that *none* of thoſe, belonging to the Latin, is, in that Language, *unneceſſary*.

The Vocative indeed ſeems quite as neceſſary in the Engliſh, as ever it could be in the Latin Tongue. Every Noun may undoubtedly be conſidered as being in *ſome Caſe*; but, when we ſay, *O Man! what art thou?* the Noun *Man* can never, in the like Inſtance, be properly called the *Nominative Caſe*: It is not *Nominative*; nor is it really like any of the other four Caſes, which Prepoſitions may govern. Therefore the Engliſh Language muſt have a *Vocative* Caſe.

But, becauſe the *Dative*, the *Accuſative*, and the *Ablative*, not only all end alike, but alſo may be alike governed by *Prepoſitions*, they may ſeve-

rally

rally be called the *Objective* Caſe. In ſhort, becauſe *that Word* which receives the *Force* or *Impreſſion* of a *Verb* or *Prepoſition*, may be conſidered as an *Object*, that may be ſtyled the *Objective*; which may thus be repreſented by a Word that is made the *Object* of ſome *Action*.

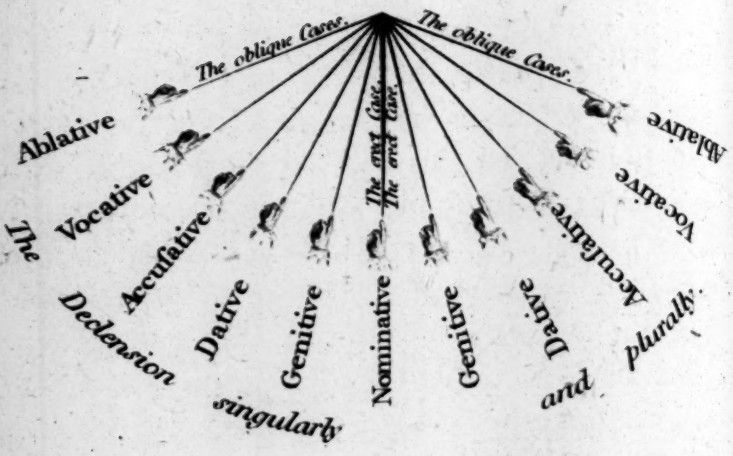
Whether what is here ſaid of the Caſes be ſtrictly philoſophical, or not, it is hoped, that this Method will render the *Syntax* much more eaſy and intelligible than it could be upon any other Plan. And although the Caſe, which is called the *Objective* may *ſometimes* be a *little improperly ſo called*, yet this will not prove its Name to be abſurd; for the ſame Objection may be made againſt many of the Caſes uſed in the Latin Tongue; wherein the *Accuſative*, for Inſtance, does not always imply *Accuſation*. Nor indeed, in its ſtead, can any Term be employed, which will not ſometimes be objectionable. Therefore this Name, which Dr. Lowth, and ſome others have given it, may ſtill be retained.

Although the *Origin* of the Word *Caſe*, as it is explained by ſome Authors, may appear a little odd to ſome of the Learned; yet, what many Greek and Latin Grammarians have imagined concerning it, cannot here be altogether unworthy of our Notice. The Sign of the Nominative Caſe was a Line falling perpendicularly; and the Signs of the other Caſes, differing from it, were Lines falling obliquely. Hence we read of the

erect

erect Caſe *, and of the *oblique* † *Caſes*: And hence, it is imagined, they were called by this Name, which means *Fallings*; and an Enumeration of theſe ſeveral Caſes, belonging to a Noun, was called a *Declenſion*.

Example.



* Caſus rectus.

† Caſus obliqui.

In

In the Engliſh Language are four Caſes; namely, the *Nominative*, the *Genitive*, the *Objective*, and the *Vocative*.

1. The *Nominative* is the *Subject of the Verb*, and is commonly ſet before it; ſimply expreſſing ſomething: As, *Man* ſins.
2. The *Genitive* implies *Poſſeſſion* * or *Property*: As, *Man*'s Virtue.
3. The *Objective* is naturally followed by Verbs or Prepoſitions; which *paſs to* Nouns and Pronouns, or *fall upon* them,

* *Note*, It was formerly a vulgar Error to ſuppoſe, that the *s* of the Genitive repreſented *his*: It neither denotes *his*, nor *her*: Such Expreſſions, as *John his* Book, *CHRIST his* Sake, &c. are abſurd. Its Meaning may be otherwiſe expreſſed by the Prepoſition *of*: As, the Virtue *of Man*. And (Dr. Lowth obſerves) "GOD's Grace" [*i. e.* the Grace *of God*] "was formerly written *Godis* Grace; we now always ſhorten it with an Apoſtrophe; often very improperly, when we are obliged to pronounce it fully; as, *Thomas's* Book: That is, *Thomasis* Book, not *Thomas his* Book, as it is commonly ſuppoſed." Hence the Apoſtrophe ſhews, that the *i* is left out; and conſequently, that the *s* is the Contraction of *is*.

as

as their *Object*: As, I love *Learning*: Literature is an Object *which* my Mind purſues.

4. The *Vocative* denotes a *Calling* to ſome Perſon, or Thing: As, *O Man!*

DECLENSIONS OF NOUNS.

Examples.

Singularly	*Nom.*	Scholar	Plurally	*Nom.*	Scholars
	Gen.	a Scholar's*		*Gen.*	Scholars' †
	Object.	a Scholar		*Object.*	Scholars
	Vocat.	O Scholar!		*Vocat.*	O Scholars!

Singularly	*Nom.*	a Child	Plurally	*Nom.*	Children
	Gen.	a Child's		*Gen.*	Children's
	Object.	a Child		*Object.*	Children
	Voc.	O Child!		*Voc.*	O Children!

* † *Note*, In the *Singular*, when a Noun ends in *s*, ſometimes an *Apoſtrophe*, without the Addition of *another s*, expreſſes the *Genitive*: As, "Bleſſed are they that are perſecuted for *Righteouſneſs'* Sake:" And to *Plurals*, thus ending, *no other s* muſt ever be added as the Sign of the *Genitive*; but, in Proſe, after ſuch *Proper Names* as end in *s* or *x*, to expreſs *this Caſe*, an *s ſhould always be added*.

Let

Let the Noun *Ox* alſo be declined with the Addition of *my*.

Singularly	*Nom.*	my Ox	Plurally	*Nom.*	my Oxen
	Gen.	my Ox's		*Gen.*	my Oxen's
	Object.	my Ox		*Object.*	my Oxen
	Voc.	O my Ox!		*Voc.*	O my Oxen!

The laſt Example may be illuſtrated; as follows: My [1]*Ox* feeds in the Meadow [3]; I know my [2]*Ox*'s Worth [3]; I will ſhortly kill my [3]*Ox*; but, ſome Miſchief befalling him, I exclaim, O my [4]*Ox!* In which Inſtance, the Figure 1 ſhews the *Nominative*; 2 the *Genitive*; 3 the *Objective*; and 4 the *Vocative*. In the Plural, the like may be ſaid of Oxen.

ADJECTIVES.

ADJECTIVES are *Epithets*, or Words *added to Nouns*, in order to expreſs ſome *Property*, or *Accident*, which appertains to them.

Adjectives may be divided into three *Sorts*; namely, *Nominal*, *Verbal*, and *Numeral* *; or thoſe *relating*

* *Note*, Some, who tell us, that the Adjective denotes a "*Quality*," very improperly call *mine*, *thine*, *thy*, *my*, *her*, &c. "*Pronominal Adjectives*;" for, denoting neither a *Quality*, nor an *Accident*, they are no *Sort of Adjectives at all*: As, *thine* Honour, that

relating to Nouns, thoſe *pertaining to Verbs*, and thoſe *expreſſive of Number*.

I. Nominal, which may be either *Abſtract* or *Material*, As *tall, powerful, beautiful*, &c. *ſtony, fiery, fleſhly*, &c. respecting the Quality of *Talneſs, Power, Beauty*, &c. *Stone, Fire, Fleſh*, &c.

II. Verbal, which may be *Active* or *Paſſive*, As *commanding*, &c. *commanded*, &c. when they do not relate to Time. respecting *a Command*, &c.

III. Numeral may be *Cardinal* or *Ordinal*. As *one, two, three*, &c. *firſt, ſecond, third*, &c. denoting Number or Order.

To this laſt Claſs may be added the Adjective *all*; which implies *Univerſality*; and likewiſe the *Indefinite* Adjectives, *many*, *ſome*, *few*, and *ſeveral*; for they may denote a *Number*, and are as *really Adjectives*, as thoſe which are commonly called *Numeral*.

The young Learner may know an Adjective from a Noun, by the Addition of *another Noun*; for *Fineneſs Houſe*, *Excellence Horſe*, *Piety Man*, *Badneſs Pen*, &c is Nonſenſe; but the *Adjectives*, which are expreſſive of theſe *Qualities*, may,

that is, the Honour *of thee*, namely, of A— Z—: They are properly *Pronouns*. But an *Adjective* may expreſs a *Quality* belonging to that Noun: As, *great Honour*; i. e. an Honour that has *Greatneſs* belonging to it.

with

with Propriety, be added to theſe ſeveral Nouns: As, a *fine Houſe*, an *excellent* Horſe, a *pious* Man, and a *bad* Pen.

Hence it is moſt evident, that the Adjectives themſelves are *not the Names of either Perſons or Things*, and that, conſequently, they cannot, without Abſurdity, be called *Nouns*. In ſhort, two Sorts of Words cannot be more different from each other, than the *Adjective* is from the *Subſtantive*.

Latin Grammarians therefore, in claſſing them together, as both making but one Part of Speech, have done improperly: As well might they have called Participles Nouns alſo. How common ſoever the Term "*Noun Adjective*" may be, it is as really ridiculous, as *Verb Adverb*, or *Adverb Verb*.

Adjectives, however, are ſometimes called *Adnouns*; and, when they are neceſſary to ſhew the full Meaning of a Subſtantive, this Term does not ſeem improper: As, the *Humming Bird*; which is but the Name of one Species of the feathered Tribe.

Although Adjectives muſt undoubtedly be conſidered as being in the Caſes of their Subſtantives, yet neither their Caſes, Numbers, nor Genders, are expreſſed by a different Ending *.

But

* *Note*, When *one* is uſed *indefinitely* with Reſpect to Perſons, it has not the Nature of an Adjective, but

But becauſe *Wiſdom*, *Goodneſs*, *Beauty*, &c. may belong to ſome Perſons more than to others; for one may be *wiſe*, *good*, or *beautiful*; another may be *wiſer*, *better*, or *more beautiful*; and another may be the *wiſeſt*, the *beſt*, or the *moſt beautiful*; therefore Adjectives admit of a Variation as to the *Degrees*, in which they denote ſome Quality or Accident.

DEGREES OF COMPARISON.

WHEN an Adjective ſimply expreſſes ſome Quality, without relating to any Perſon or Thing that may have the ſame in a different Degree, it is called the *Poſitive*: As, *grave*, *mild*, *ſtraight*. When it is expreſſive of the ſame in a *greater Degree*, it is called the *Comparative*: As, *graver*, *milder*, *ſtraighter*. And, when an Adjective expreſſes a Quality as appertaining to ſomething in the greateſt Degree, it is called the *Superlative*: As, *graveſt*, *mildeſt*, *ſtraighteſt*.

The Generality of Grammarians tell us of three Degrees of Compariſon; though ſome Philologers have affirmed, that the *Poſitive* is *no Degree*. Three States may indeed be admitted; but the *Poſitive*, expreſſing the Adjective's *ſimple*

but is the *Subſtitute of a Noun*: As, *one's* Honour; *one* hears, &c. that is, *indefinitely*, a *Perſon*'s Honour; a *Perſon* hears, &c.

Form,

Form, without implying *Compariſon*, or *Step*, is, by Grammarians, *very improperly* ſtyled a Degree.

However, *altogether indefinite* are *the Degrees* of more or leſs, which may be expreſſed by comparing Perſons or Things with one another: As, *a Star* is a *glorious* Object; the *Sun* is *much more glorious* than a *Star*; but *GOD* is *incomparably more glorious* than the Sun: A *Tree* is a *great Deal higher* than many Things on Earth; the *Clouds* may be *higher* than a Tree; the *Stars* are *higher* than the Clouds; but *Paradiſe*, the third Heaven, is *higher* than the Stars. Such Expreſſions, as theſe, cannot juſtly be called inaccurate; for they ſeem, with Propriety, to expreſs human Thoughts; which ſurely is the End of human Language. In ſeveral Perſons compared together, we may, no Doubt, find *many different Degrees* of Wiſdom; and, perhaps, one of them may be ſaid to be *handſome*, another *handſomer*, and another the *handſomeſt*; but one elſewhere may be *handſomer* than the *handſomeſt*. In ſhort, *Degrees of Compariſon* may be *infinite*. But no more need be mentioned as belonging to any Grammar than *two*: And theſe are the *Comparative*, and the *Superlative Degrees*.

Adjectives may be compared by *more* and *moſt*; and the *Comparative* and *Superlative* are always formed from the *Poſitive*. By prefixing the Adverb *more*, we make it *Comparative*; and by adding *moſt*, we form the *Superlative*; As, *noble*,

more

more noble, *moſt noble*. Indeed there are many Adjectives which ſhould always be compared by the Adverbs, *more*, *moſt*, or *very*; even all ſuch as do not eaſily admit of the *Comparative* and *Superlative Termination*. Such are all Adjectives of more than two Syllables, and many others; which, by being compared without theſe Adverbs, would evidently make a harſh and diſagreeable Sound. By this Conſideration, the Learner may know when to uſe this Mode of Compariſon.

But Adjectives of one Syllable, when they end in a Conſonant, are generally compared by *er* and *eſt*; or by adding *r* and *ſt*, when they end in *e*: As, *long*, *longer*, *longeſt*; *wiſe*, *wiſer*, *wiſeſt*.

Alſo Adjectives of two Syllables, when they end in *y*, or *le* after a Mute; and thoſe whoſe final Syllable is emphatic, do properly admit theſe Terminations; but the *y* muſt be changed into *i*: As, *eaſy*, *eaſier*, *eaſieſt*; *able*, *abler*, *ableſt*; *genteel*, *genteeler*, *genteeleſt*. Many other Diſſyllables may be thus compared.

Some Adjectives, ending in *iſh*, and derived from others, with which they have ſome Compariſon, do not admit either the *Comparative* or *Superlative Degree*: As, *blackiſh*, *ſaltiſh*, *whitiſh*; that is, *ſomewhat black*, *ſomewhat* (or a *little*) *ſalt*, a *little white*; and therefore *leſs* than the Poſitives *black*, *ſalt*, *white*.

But

But thoſe that end in *iſh*, and are derived from Nouns, may be compared by *more* and *moſt*: As, *fooliſh*, *more fooliſh*; *roguiſh*, *more roguiſh*; &c. that is, in the Comparative, *more like a Fool*, *more like a Rogue*, &c.

Double Comparatives, or Superlatives, are ungrammatical: As, *more wiſer*, *moſt talleſt**; which are common among the illiterate Vulgar.

Likewiſe thoſe Adjectives, which in themſelves expreſs a *Superlative Senſe*, cannot, with Propriety (except in Poetry†) take either the *Comparative* or the *Superlative Termination*: As, *chief*, *extreme*; which, in Proſe, muſt never be compared.

A few Adjectives, which have *moſt* at the End of them, expreſs a Superlative Signification: As, *foremoſt*, *hindmoſt*, *nethermoſt*, *topmoſt*, *undermoſt*, *uppermoſt*, *uttermoſt*.

* *Note*, "*Moſt Higheſt*" is indeed uſed in the Scriptures; and, with peculiar Propriety, may this *double Superlative* be applied to that *Almighty Being*, who is "*higher than the Higheſt*," and whom no Language can juſtly deſcribe!

† Poetry indeed may claim the *Licence* of uſing "*chiefeſt*" and "*extremeſt*;" which are here conſiderd as improper Superlatives.

In brief, all thoſe Adjectives, which have a Senſe as extenſive as poſſible; and thoſe which expreſs definite Number, or Quantity; becauſe they admit not of *more* or *leſs*, have nothing to do with Degrees of Compariſon.

It remains to be remarked, that ſome Adjectives have the Comparative and Superlative Degrees formed in an *irregular* Manner: As,

Poſ.		*Comp.*		*Superl.*
Bad	forms	worſe	and	worſt
Good		better		beſt
Little		leſs *		leaſt †

But

Late	makes	later ‡	regularly	and	laſt	irreg.	or	lateſt
Near		nearer			next			neareſt

* *Note*, *Leſſer* is, no Doubt, ungrammatical; and "*worſer*" ſeems leſs proper ſtill; though only becauſe we have not ſo frequently met with it, otherwiſe it would no more offend our Ears than *leſſer*; for they are both alike *double Comparatives*.

† *Leſt* is a Conjunction; and, being derived from the Saxon Leꝛeð, is moſt properly written without the *a*. Therefore the Superlative *leaſt* is *not a wrong Spelling*, as ſome have imagined.

‡ The Difference betwixt *latter* and *later* ſeems, as follows: *Latter* chiefly reſpects *Order*; but *later* relates to *Time*.

N. B.

N. B. The Superlative is uſed in two different Senſes of Compariſon: In the one, we may add the Indefinite Article *a*, and *very* may be uſed inſtead of *moſt*; but, in the other, the Definite Article *the*, and generally the Prepoſition *of*, or *among*, muſt be employed: As, Dr. Horne was *a very learned* (or *a moſt learned*) *Biſhop*; Demoſthenes was *the moſt famous Orator of* (or *among*) *the Greeks*. In which Example, that pious Biſhop of Norwich is not compared with other Prelates; nor is it therefore intimated, that he was *the moſt learned of the Biſhops*; and, if we had ſaid, that Demoſthenes was *a very famous* Orator, he would not have been directly compared with other Orators; but, with equal Propriety, we may ſay, Demoſthenes was *the moſt famous Grecian Orator*, or *the moſt famous Orator of Greece*.

PRONOUNS.

PRONOUNS frequently relate to ſome *preceding Subſtantive*, which is therefore called the *Antecedent*.

They are generally ſuppoſed to be the *Repreſentatives*, or the *Subſtitutes* of *Nouns*; and many of them are evidently of this Character; but ſome are *Definitives*, and always refer to Subſtantives expreſſed, or underſtood: As, *this*,

that, *theſe*, &c. They differ from the Definite Article, however, not only in being expreſſive of Number, but alſo in being capable of ſtanding *alone*; and thoſe, which are *Adjectitious*, are, *as to the peculiar Senſe of Adjectives, quite unlike them.*

Thoſe Pronouns, which really ſupply the Place of Subſtantives, renew the Idea of Nouns, and prevent their diſagreeable Repetition: As, *inſtead of a Name, I, you, he, ſhe*, &c. may be conveniently *ſubſtituted.*

But, beſides the *Numbers*, *Genders*, and *Caſes*, the *Perſons* are alſo to be conſidered.

The Pronoun *I* is called the *Firſt Perſon*; *thou*, the *Second*; *he*, the *Third*: And the *Plural* of theſe Perſons is *we*[1], *ye*[2], *they*[3].

The *Firſt* being the *Perſon ſpeaking of himſelf*, and the *Second* being the *Perſon ſpoken to*, their Sex is ſuppoſed to be known; and therefore they are not marked by any Diſtinction to expreſs their Gender. But the *Third Perſon* being the *Perſon*, or *Thing ſpoken of*, may be abſent and unknown; and therefore, that this Perſon may have the Sex expreſſed, in the Singular, *he* is uſed to denote the *Maſculine*, *ſhe* to expreſs the *Feminine*; and *it* denotes the *Neuter*, or *no Gender at all*, implying, that the Thing ſpoken of is conſidered as being of *neither Sex.*

This

This and *theſe* denote *Nearneſs*; *that* and *thoſe* imply *Diſtance:* Of a Book near me, I may ſay, *this* Book; but of one further off, I ſay, *that* Book: *Theſe* is the Plural of *this*; and *thoſe* is the Plural of *that*.

Theſe, and a Variety of Pronouns, are generally expreſſive of the *Third Perſon*; which indeed may be applicable to any Noun; but although the *Firſt*, and the *Second* Perſon *, may be made the

* *Note*, In ſpeaking to one Perſon, we uſe the Second Perſon Plural *You*, inſtead of the Singular *Thou*. Cuſtom has introduced this Mode of Addreſs; though, ſtrictly ſpeaking, it is *improper*; for, although *Ye* is not uſed for the Pronoun *You*, yet *You* is as much the *Second Perſon Plural*, as *Ye*. It is true, in Contempt, or great Familiarity, we often uſe the Second Perſon of the Singular; but, unleſs it can be ſuppoſed, that we own Man as greater than the Almighty, this is not a ſufficient Proof that we uſe *You* as a Token of Reſpect, or Honour, ſhewn to the Perſon to whom we ſpeak; for, what is unaccountable, in ſpeaking to the *Great GOD*, we make uſe of *Thou*, the very ſame Pronoun that we uſe in contemptuous and familiar Language! The Quakers indeed, pretending to imitate the ſcriptural Style, make uſe of *Thou*, when they addreſs a Perſon; yet they ſpeak what is neither ſcriptural, nor grammatical, when they gravely put *Thee* in its Stead.

the Subject of Diſcourſe, yet they muſt not be confounded together: As, for Inſtance, one may ſay, *I* am *he*; or, *you* are the *Man*; but either, *I* am *thou*, or, *thou* art *I*, would be nonſenſical.

DIVISION OF PRONOUNS.

The Pronouns may be divided into *ſix Sorts*; and theſe are the *Perſonal*, *Relative*, *Demonſtrative*, *Poſſeſſive*, *Diſtributive*, and *Indefinite*.

1. The *Perſonals* are, *I*, *thou*, *you*, *he*, *ſhe*, *we*, *ye*, *they*; and, becauſe they are not derived from others, they are alſo called *Primitive Pronouns*.
2. The *Relatives* are, *who*, *that*, *which* *, *what*; and, when any one of theſe is uſed in aſking a Queſtion, it is called an *Interrogative*.

3. The

Stead. But, as this Sort of Addreſs, in uſing *You* for *Thou*, is *quite innocent*; it is not worth our while to try to perſuade Mankind to ſpeak otherwiſe: nor can we therefore, in ſpeaking to a Perſon, always uſe *Thou*, without being *Singular in Vain*.

* *Note*, The Relative *who* is *Maſculine*, or *Feminine*; but *which* is *Neuter*. Therefore *who* is properly uſed when we ſpeak of *Perſons*; but which ſhould relate to *Things* only. *That*, however, is applicable to both *Perſons and Things*; but *what* implies *that which*; and the Pronoun *that* can never pro-

3. The *Demonſtrative* Pronouns are thoſe which are ſet before Nouns, in order to point them out particularly: As, *this*, *that*, the *other*, and *ſame*.
4. The *Poſſeſſives*, which expreſs their Nature by their Name, are * *my*, *mine*, *thy*, *thine* †, *his*, *her*, *our*, *your*, *their*.
5. The *Diſtributive* Pronouns are thoſe which *diſtribute* ſeveral Perſons, or Things, *individually*: Such are *each*, *either*, and *every*. But,
6. The *Indefinite* Pronouns are thoſe which expreſs ſomething *indefinitely*: As, *whoever*, *whatever*, *whichſoever*, &c.

properly ſupply the Place of both the *Relative* and the *Antecedent*.

The *Subjunctive* Pronoun, which ſome ſpeak of, is certainly *Relative*; and it ſupplies the Place of both a *Copulative Conjunction*, and a *Perſonal Pronoun*: As, this is a Pronoun *which* is *ſubjoined* for two Words. In this Inſtance, *which* ſupplies the Place of *and it*; for the Sentence may be reſolved, as follows: This *Subjunctive* is a Pronoun; *and it* is ſubjoined for two Words.

* Thoſe, which are derived from others, may alſo be called *Derivative Pronouns*: As, *our's*, *your's*, &c.

† N. B. *Mine* and *thine*, inſtead of *my* and *thy*, may be uſed before ſuch Nouns, as begin with a *Vowel*, or *h ſilent*: As, *mine Arm*; *thine Heir*; &c.

Own *, and *Self*, (or the *Plural*, which is *Selves*) are added to *Poſſeſſives*, in order to expreſs them the more particularly, and emphatically: As, *mine own* Hand wrote it; that is, none elſe did it; *I* did it *myſelf*. Thus are thoſe Pronouns formed, which are called *Reciprocal*: As, ſhe hurt *herſelf*; he injured *himſelf*; they tormented *themſelves*: Where *herſelf* †, *himſelf*, and *themſelves*, are *Reciprocal* Pronouns. But, becauſe ſuch are alſo really *Perſonal*, they are not here mentioned as a diſtinct Claſs.

* *Note*, *Own* is a *Verbal Adjective*, which comes from *to own*: *Mine own* Father, means the Father that is *owned* [claimed, or poſſeſſed] *by me*. *Own*, however, or even *Self*, is ſometimes uſed as a Noun; but *Self*, or Selves, when it is joined to a Poſſeſſive, muſt be conſidered as a Part of the Pronoun. And

† *Herſelf*, *himſelf*, *ourſelves*, *yourſelves*, and *themſelves*, may be uſed in the *Nominative*, as well as in the *Objective Caſes*. But

Ourſelf, being the *Singular and Plural* added together, muſt be improper, except to the *King in the Council*: Indeed it is peculiar to the *Royal Style*.

However, *yourſelf*, which has the *Plural* and *Singular* united together, is commonly uſed inſtead of *thyſelf*; though it is evidently improper.

DECLEN-

DECLENSIONS of PRONOUNS.

The *Perſonal* Pronouns are thus declined:

Perſon					
1	Singul.	Nom.	I,	Gen.	mine	Object.	me *
2			thou		thine		thee
3			he, ſhe, it		his, her's, its		him, her, it
1	Plural	Nom.	we	Gen.	our's	Object.	us
2			ye, or you		your's		you
3			they		their's		them.

The Meaning of which is, that the Firſt Perſon Singular, in the Nominative, is *I*; the Genitive, *mine*; the Objective, *me*: Likewiſe, that the Second Perſon Singular, in the Nominative, is *thou*; the Genitive, *thine*; &c. The like is obſervable in the Plural.

The Relative *who* is alike in both Numbers; and is thus declined:

Singular and *Plural*	Nom.	*who*
	Gen.	*whoſe*
	Object.	*whom*.

Which, *that*, and *what*, have no Variation in the ſeveral Caſes, except *whoſe*; which is ſometimes uſed as relative to Things, and may therefore be

* *Note*, Where the *Vocative* can be admitted it ends like the Nominative: As, *O thou!* But Pronouns ſeldom have a *Vocative Caſe*.

the Genitive of *which*; but *of which*, or *whereof*, is more generally employed.

N. B. *Others*, muſt not, like *other*, be added to a Subſtantive; for *others* muſt never be uſed but as the *Subſtitute of a Noun Plural*: As, herein we do not differ from *other* Men: *Others* have thought the ſame.

VERBS.

THERE are *three Kinds* * of Verbs; namely, *Active*, *Paſſive*, and *Neuter*.

A *Verb* † *Active* aſſerts an Action; and implies ſome Perſon, or Thing, *acting* upon ſomething: As, I *write*; thou *ſtrikeſt*.

A *Verb Paſſive* expreſſes an Action *received*; and denotes, that ſome Perſon, or Thing, is *acted upon* by ſomething: As, thou *art ſtricken*.

* *Note*, The *Subſtantive Verb*, *to be*, (I *am*, thou *art*, he *is*, &c.) though of a *peculiar Character*, is certainly *neither Active*, nor *Paſſive*; and is conſequently *Neuter*. Hence *it cannot properly be* conſidered as a *diſtinct Kind of Verbs*.

† Verbum---*the Thing ſaid*: As, *read*, *think*, *remember*.

A *Verb*

Paſſive Form *, can they really be changed into Paſſives. *Examples:* You *ſee* a Tree; he *follows* a Bird; the Tree *lives*; the Bird *flies*. Here *ſee* and *follows* are Verbs *Tranſitive*; but *lives* and *flies* are Verbs *Intranſitive*. When Verbs of this latter Sort are, in particular Phraſes, diveſted of the Intranſitive Character, they belong to the former Claſs of Active Verbs: As, it is your Duty *to live a pious Life*. The Conſtruction, in any other Inſtance, will ſhow the proper Character of a Verb. And by the *Action*, which *Intranſitives* expreſs, they are always diſtinguiſhable from Neuters.

VERBS *Intranſitive* and *Neuter*.

AS a *Neuter* Verb expreſſes *neither Action nor Paſſion*, Grammarians and Lexicographers do *moſt abſurdly* call *Intranſitive* Verbs *Neuter*. No leſs ridiculouſly ſhould we ſpeak, if we ſhould affirm, that there is *no Action in running*, *flying*, *walking*, &c. or, that a Man is no more in *any*

* *Note*, The *Intranſitives*, which, in the like Signification, are uſed both in the Active and the Paſſive Form, are, *come*, *fall*, *go*, *riſe*, *grow*, &c. as, I *am come*; thou *art fallen*; he *is gone*; it *is riſen*; we *are grown*. Which ſeveral Senſes the Active Form will expreſs: As, I *have come*; thou *haſt fallen*; he *has gone*; it *has riſen*; we *have grown*. So that theſe Verbs are ſtill *Active Intranſitives*.

Action

Action when he *labours*, *runs*, or *walks*, than he is when he *reſts*, *ſits*, or *ſtands!*

Neuter Verbs cannot be made *Active*; nor indeed muſt *Active* Verbs ever be conſidered as *Neuter*. Therefore *to lie* [to be in a recumbent Poſture] can never, without Abſurdity, be ſupplied by *to lay*, or *to place*: When a Perſon is Proſtrate upon the Ground, we muſt not ſay he *lays*, but he *lies*; for to ſay, he *lays*, or he *laid*, is as much as to ſay, he *places*, or he *placed*.

N. B. The Verbs *to come*, *to fall*, &c. although they are commonly called *Neuters*, are *moſt evidently Intranſitives*: When a Man *comes* he is certainly in *Action*. If the Learner will but carefully attend to the Meanings of a few of each Sort of Verbs, the real Difference may be plain to him.

Intranſitives. To { *amble*, *arrive*, *breathe*, *chat*, *creep*, *flouriſh*, *thrive*

Neuters. To { *ail*, *abide*, *agree*, *aſſent*, *depend*, *diffide*, *glitter*, *hunger*

Intranſitives. To { *alight*, *ariſe*, *gallop*, *happen*, *leaf*, *ſwerve*, *wallow*, *yell*, &c.

Neuters. To { *conſiſt*, *dwell*, *kneel*, *periſh*, *reſide*, *ſhine*, *ſmart*, *wait*, &c.

Acci-

Accidents of VERBS.

VERBS aſſume the various Accidents of *Perſons*, *Numbers*, *Tenſes*, and *Moods*.

In each Number (the Singular and the Plural) there are *three Perſons* belonging to the Verbs; and, in this Reſpect, they accord with the Perſonal Pronouns.

The *Infinitive* is the *Root* from which all the various Parts of the Verb are derived.

From the *Firſt Perſon*, however, of the *Singular* are all the other Perſons formed. When it ends in the Vowel *e*, the Second Perſon Singular is formed by adding *ſt*; and the Third Perſon ſingular, by adding *th*, or *s*: As, from *I love*, is derived thou *loveſt*; he *loveth*, or *loves*. But when the Firſt Perſon Singular ends in *o*, the Second Perſon Singular is then formed by the Addition of *eſt*; and the Third Perſon Singular by adding *eth*, or *es*: As, *echo*, *echoeſt*, *echoeth*, or *echoes*; *go*, *goeſt*, *goeth*, or *goes*. When the *latter Syllable* of the Firſt Perſon Singular is *emphatic*, and the Verb ends in a *Conſonant*, to form the Second and Third Perſons Singular (except in the Third Perſon ending in *s*) *that Conſonant* muſt be *doubled*: As, *foretel'*, *foretel'leſt*, *foretel'leth*, or *foretel's*; *excel'*, *excel'leſt*, *excelleth*, or *excels*;

forget,

forget, *forgetteſt*, *forgetteth*, or *forgets*. Indeed ſome Verbs, which end in a *Conſonant*, without having it *emphatic*, have nevertheleſs the Conſonant *doubled*: As, *counſel*, *counſelleſt*, *counſelleth*, or *counſels*; *worſhip*, *worſhippeſt*, *worſhippeth*, or *worſhips*. But in theſe, and all thoſe Words, which are derived from *Counſel* and *Worſhip*, Cuſtom has introduced a *great Impropriety*; for neither the Pronunciation, nor Analogy, can juſtify the *Doubling* of the *Conſonant* when the Syllable is *not emphatic*. In other Verbs, which end in a Conſonant, and they which do not require *the Streſs of the Voice to be laid on that Conſonant*, the *Second Perſon Singular* is formed by adding *eſt* to the *Firſt*; and the *Third Perſon* Singular takes the Addition of *eth*, *s*, or always *es* in thoſe that end either in *ſs* or *x*. When *y* follows a *Conſonant*, but is not followed by *i*, in the Formation of the *Second* and *Third Perſons Singular*, it muſt be changed into *i*; and the Third Perſon Singular muſt end in *ies*: In other Inſtances, either *w*, or *y*, requires but the Addition of *eſt* in the *Second Perſon Singular*, and *eth* or *s*, in the *Third*.

Various

Various Examples; in which the *Additional Part* is printed in *Italics*:

First Person.	*Second Person.*	*Third Person.*
I ſpèak	thou ſpèak*eſt*	he ſpèak*eth*, or ſpeak*s*
I paſs	thou paſſ*eſt*	he paſſ*eth*, or paſſ*es*
I fix	thou fix*eſt*	he fix*eth*, or fix*es*
I put'	thou put'*teſt*	he put'*teth*, or put*s*
I ſit'	thou ſit'*teſt*	he ſit'*teth*, or ſit*s*
I bèat	thou bèat*eſt* *	he beat*eth* or beat*s*
I ſmite	thou ſmit*eſt*	he ſmit*eth*, or ſmite*s*
I delay	thou delay*eſt*	he delay*eth*, or delay*s*
I cry	thou cry*eſt*	he cry*eth*, or cri*es*
I brew	thou brew*eſt*	he brew*eth*, or brew*s*
I woo	thou woo*eſt*	he woo*eth*, or woo*es*
I try	thou tri*eſt*	he tri*eth*, or tri*es*.
I am †	thou art	he is.

TENSES.

The Word *Tenſe* means *Time*.

Becauſe an *Action*, which a Verb may affirm, may be conſidered as *doing*, *done*, or *to be done*; therefore there are three

* *Note*, When a *Conſonant* is not *doubled*, it is becauſe it is *not emphatic*; or elſe ends in *x*.

† The *Subſtantive Verb* is formed in a peculiar Manner; and the *three Perſons Plural* end alike. But in other Verbs,

N. B. The *Perſons Plural* all end like the *Firſt Perſon Singular*: As, we *ſpeak*, ye *ſpeak*, they *ſpeak*; we *paſs*, ye *paſs*, they *paſs*, &c.

parti-

particular Diſtinctions of Time; the *Preſent*, the *Preterit*, or *Paſt*, and the *Future*.

The *Preſent Tenſe* denotes the *Time Preſent*: As, I *read* the Grammar.

The *Peterit*, (that is, *Paſt*) expreſſes the *Time* which is *paſt*: As, I *came* hither to learn.

And the *Future Tenſe* denotes the *Time which is to come*: As, I *ſhall die*.

But *Note*, Every one of theſe *three Tenſes* may be underſtood as two-fold; for an Action, or Thing, may be conſidered as *now Imperfect*, but perhaps continuing, or as *now Perfected*; alſo as *Imperfect*, ſome Time ago, if not *then* in *Continuance*, or as then *Perfected*; and likewiſe as to *begin*, or *continue*, and to be *Imperfect* in ſome *Time Future*; or, laſtly, as then [*in ſome Time to come*] to be *Completed*: Therefore there are, at leaſt, *ſix Tenſes*: namely, the *Preſent Imperfect*, the *Preſent Perfect*, the *Paſt Imperfect*, the *Paſt Perfect*, the *Future Imperfect*, and the *Future Perfect*.

Of theſe *ſix Tenſes* the learned Dr. Clarke, in his Notes on Homer, did indeed treat ingeniouſly; and, after him, they were recommended to the Attention of the Public by the famous Dr. Lowth. However, this Account of the Tenſes is evidently *imperfect*; for here is no Diſtinction made betwixt thoſe that are *Definite*, and thoſe which are *Indefinite*; nor does the Term *Paſt Perfect* ſufficiently diſtinguiſh the *Preterpluperfect* from that which is *ſimply Preterit*.

There-

Therefore the *Tenſes* muſt yet be more particularly deſcribed.

The *Preſent Time* may be expreſſed *indefinitely*; for we may ſpeak of a Thing which is not merely *now*, but at *any Time*, *true*; or, by the Word *maketh* we may expreſs an Action which is *now a performing*, and yet is *never done*, but may be *always a doing*: As, true Religion *affordeth* real Joys; and, "A merry Heart *maketh* a cheerful Countenance." For, ſince the Creation of Man, there never was a Time when *true Devotion* was incapable of giving the greateſt Pleaſures; and it can *never ceaſe* to *make* a Man *happy*; nor can the Time ever be, when Gladneſs of Heart will not naturally diſplay itſelf in his Countenance. In all general Maxims, in which we uſe the Preſent Tenſe, we nevertheleſs ſpeak of Time *indefinitely*: As, "a Man's Manners commonly *ſhape* his Fortune." In which Inſtance, and every other of the like Nature, we affirm what is generally true, and conſequently uſe the *Preſent Time* in a *general Manner*. *This Tenſe* may therefore be called the *Aoriſt of the Preſent*; or (the Word *Aoriſt* ſignifying *Indefinite*) it may be called the *Aoriſtical Preſent*; which, as well as the *Preſent Definite*, denotes *incomplete Action*.

Moreover, we may ſpeak of an Action which is not *now a doing*, but which is to *commence immediately*;

mediately: As, I *am about to read* *. Here, in order to expreſs a Futurity, which will begin immediately, the *Preſent* is united with the *Future;* for *I am* denotes the *Time preſent*, and *about to read* is expreſſive of a *Time to come*. This Tenſe, as to the Time, is indeed *Definite*; but, as to the Action, it is *incomplete*; and, borrowing three Latin Words which ſignify *a little before the Future*, we may call it *Paulo-ante-Futurum*.

Likewiſe, we may ſpeak of an Action which in ſome Time paſt *was* to commence immediately: As, *I was about to read* †. Here *Paſt Time* is united with a Futurity which was *near*, or *ready to begin*; and therefore this may be called *Preteritum-cum-Futuro*, that is, *Paſt with Future*. Whatever moſt Grammarians may have ſaid to the Contrary, neither this Tenſe, nor the laſt (if I miſtake not) can, with any Propriety at all, be called *Paulo-poſt-Future*, or *a little after the Future:* Surely the Action expreſſed is not a little *after* the Future. Nor (in my Apprehenſion) does that *Paulo-poſt-Futurum*, which is found in the Paſſive Verbs of the Greeks, anſwer to either

* Μελλω λεγειν—*Lecturus ſum*. Au bout---*at the Point*, or *Beginning*: *I am at the Point of reading*; i. e. *ready to begin immediately*.

† Εμελλον λεγειν---*Lecturus eram*.

of

of theſe two Phraſes †. But, if I ſay, I *ſhall be about to read*, or ſpeak of ſomething which is *to begin immediately after the Future*, *that* is the *Paulo-poſt-Future*. As the Meaning, however, of this Tenſe may, in the Engliſh (after the Manner of the Hebrews) be expreſſed by joining to the Future ſuch Adverbs, as *immediately*, *quickly*, *ſoon*, &c. we do not uſe ſuch a Phraſe, as *I ſhall be about to read*, or I ſhall *be about to be beaten*. Therefore the Engliſh Grammar cannot well admit the *Paulo-poſt-Futurum* as a diſtinct Tenſe.

Again, the *Future Imperfect* may be both *Definite* and *Indefinite*: As, I *ſhall dine* with you ſome Time, but not to-morrow; for I *ſhall be writing* whilſt you dine. In which Example, I *ſhall dine*, not referring to any particular Time, is *Aoriſtical*; and I *ſhall be writing*, relating to the Time expreſſed [*whilſt you dine*] is *Definite*. What refers to no particular Period of Time to come, but is our Duty at *all Times*, muſt be *Indefinite*; and therefore legiſlative Sentences are commonly expreſſed by the *Aoriſtical Future*: As, "thou *ſhalt do* no *Murder*; thou *ſhalt* not *ſteal*." But,

Further, the *Paſt Tenſe* may really be conſidered as *four-fold*; for an Action paſt may be

† Τυψομαι ſignifies, *aoriſtically*, *I ſhall be beaten*; but τετυψομαι (the *Paulo-poſt-Futurum*) denotes, I *ſhall be beaten immediately*, and refers to a Futurity of Action, which will *quickly follow the Future*.

ſpoken of not only as *Perfect*, and as to Time Definite and Indefinite, or as *Imperfect*, continuing in a certain Time; but alſo as *completed* and *paſt* before another Action, which may alſo be *paſt*. When I ſay, *I received* your Letter, and *anſwered* it, the Act of receiving and anſwering refers to Time paſt, *indefinitely*: The Act of *receiving* was likewiſe *complete*; for *I returned* an Anſwer, which alſo was a *perfect* Act, otherwiſe it would not have paſſed from me. But, if the *Time* of an Action be *ſpecified*, and *paſt*, it will be *Definite*; and the Action itſelf may be *perfect*: As, Yeſterday I *dined* at three o'Clock. Now, if I had been interrupted, and prevented from completing my Dinner, I ſhould ſay, Yeſterday I *was dining* at three o'Clock. This laſt Affirmation deſcribes the Tenſe, which is very juſtly called *Preterimperfect*; that is, *Paſt Imperfect*; and it is evidently *Definite*. But the Act of dining completed Yeſterday expreſſes the *Definite Preterperfect*; and the *Aoriſtical Preterperfect* was mentioned before, both in the Receiving and the Anſwering of the Letter; for that which denotes paſt Time and complete Action may (as perhaps it will by and by appear) be much more properly called the *Preterperfect* (that is, *Paſt Perfect*) than the Tenſe which moſt Grammarians have ſo ſtyled, but which in this Grammar is call'd the *Preſent Perfect*. However, when we ſpeak of an Action that was *done before another Action*

which

which is alſo paſt, we deſcribe the *Preterpluperfect*, or the *Pluſquamperfectum*, which means *more than the Perfect*; for it is *more paſt than the Preterperfect*: As, you came to dine with me; but I *had dined*, before you came. In which Inſtance, I *had dined* is the *Preterpluperfect*, and is prior to the Time, *when you came*, which is the *Preterperfect*. So that *Time more paſſed than a ſpecified Time paſt* is the peculiar Signification of the *Preterpluperfect*, or *Pluſquamperfect*.

The *Preſent Perfect* denotes *perfect* or *complete* Action *now paſt*: As, when the Act of reading this Treatiſe is finiſhed, in that very Moment I may exclaim, I *have read* the Grammar. Here *Time paſt* is united with *Time preſent*; for *have* is expreſſive of the *Preſent*, and *read* denotes the *Paſt*: This Tenſe is always expreſſed by the Auxiliary (*have*, *haſt*, or *has*) and the *Participle Paſſive*: As, I *have written*. Indeed it is remarkable, that, with Propriety, the Preſent Perfect has frequently the Adverb *now* * joined with it; and does not this Circumſtance alſo ſhow it to be expreſſive of Preſent Time? for although it may ſometimes denote an Action, which was accomplished many Years ago, yet that Action is conſidered as *now perfect*. There-

* "*I have lived in Plenty*" is not properly explained by "*ſome Time ſince, but not now;*" for ſurely, if *ever I lived in Plenty*, I *have NOW done it*.

fore

fore the accurate Stoics, the learned Dr. Clarke, and the great Dr. Lowth, called this Tenſe by the Appellation of *Preſent Perfect*; which indeed is more proper than *Preterperfect*: Becauſe it is not ſo much *Paſt Perfect*, as it is *Now Perfect*; and the *Preterperfect*, or *Paſt Perfect* (I *wrote*) is another Tenſe diſtinct from it*. Had the learned Grotius, and ſome other Critics, both in ſacred and profane Scriptures, but made this Diſtinction, they would never have told us, that by the Figure *Enallage*, "the Preterit is put for the Preſent, after the Manner of the Hebrews†!"

But

* That Expreſſion of humble Reſignation, which holy Job uttered upon the Loſs of his Children, and all that he had, may illuſtrate the Difference betwixt the *Preterperfect* and the *Preſent Perfect*: "The LORD *gave*, and the LORD *hath taken* away."——The LORD *gave*, is *Preterperfect*; and *hath taken*, is *Preſent Perfect*: The LORD *gave* thoſe Bleſſings before Job's Poſſeſſion of them (there is an Act *paſt* and *complete*) and the LORD *hath taken* away, implies, that they are *now* gone; q. d. they are *now taken* by him from whom they *came*.

† Κλῦθι μευ, Αργυροτοξ', ὸς Χρυσην ἀμφιβεβηκας. Hom. Il. α, 37.---*Hear me, O God of the Silver Bow, who haſt guarded*, and (ſtill) doſt guard, *Chryſè*.

—— Μυριας ἐστηκασιν.——Il. δ, 434.

—— Την Προσαγωγην ἐσχηκαμεν τῃ Πιστει εις την Χαριν ταυτην ἐν ᾗ ἑστηκαμεν.---*We have had*, and (ſtill) have, *Acceſs*

But it is remarkable, that this Tenſe, although it plainly implies a *paſt Act*, yet a Continuance of that Act is frequently denoted by it: As, hitherto GOD *has preſerved* us [in perfect Safety, and ſtill doth ſo.] In ſhort, it *naturally unites Paſt and Preſent Time together.*

The *Future Perfect* (I *ſhall have read*) having nothing expreſſive of the *Subjunctive Mood*, is really *Indicative.* The Latin Grammarians therefore, who have called it *the Future of the Subjunctive*, are, by Dr. Clarke, in his judicious Notes upon Homer, moſt juſtly, though ſeverely, blamed. This Tenſe, denoting a *Futurity of complete Action*, can have no Appellation more proper than the *Future Perfect.*

Thus it has appeared, that there are *twelve Tenſes*; which, it muſt be confeſſed, are a very uncommon Number. The learned Dr. Beattie does indeed mention *eleven*; which he explains judiciouſly, but which he is willing to reduce to *nine.* It is true, the Memory of Children ſhould not be burdened with ſuch a great Number of Tenſes. They need not be compelled to make a Diſtinction betwixt the *Definite* and the *Indefi-*

Accceſs by *Faith into this Grace wherein we have ſtood*, and (yet) do ſtand. Rom. v. 2.

* Ιδω, ἑστηκα ἐπι την Θυραν, και κρουω---*Behold!* I *have ſtood*, and (yet) ſtand, *at the Door, and knock.*—— Rev. iii. 20.

nite: But, if all theſe *twelve* be really *diſtinct Tenſes*, as they ſeem to be, their Number muſt by no Means be reduced.

Thoſe which imply but *one Time* are called *Simple;* and thoſe that are expreſſive of *more than one Time* are *Compound Tenſes.*

Some indeed, not allowing any Thing to be a Tenſe but what, in one inflected Word, expreſſes an Aſſertion with Time, intimate, that the Engliſh has but two Tenſes, the *Preſent* and the *Paſt*; and that the *Paſſive Verb* (if they will allow ſuch a Thing) has no Tenſes at all! Yet this is, no Doubt, a *moſt injudicious Nicety*, which would, if adopted, introduce a pitiful Confuſion into our Grammars.

Now the general Nature of theſe TWELVE TENSES may be viewed by a ſingle Glance, and be further explained in the Table following:

1. The *Definite Preſent*, I (now) *love*, or *am loving*.
2. The *Aoriſtical Preſent*, "A Friend *loveth at all Times*." } Incomplete.
3. The *Preterimperfect*, I *was* (then) *loving*.
4. The *Definite Preterperfect*, I (then) *loved*, or *did love*.
5. The *Aoriſtical Preterperfect*, I *loved*, or *did love*. } Complete.
6. The *Preſent Perfect*, I *have* (now) *loved*.
7. The *Preterpluperfect*, I *had* (then) *loved*.
8. The *Future Imperfect*, I *ſhall*, or *will* (then) *be loving*. } Incom-plete.
9. The *Aoriſtical Future*, I *ſhall*, or *will*, *love*.
10. The *Future Perfect*, I *ſhall*, or *will* (then) *have loved*. } Com-plete.
11. The *Paulo-ante-Futurum*, I *am about to love*. } Incom-plete.
12. The *Preteritum-cum-Futuro*, I *was about to love*.

To expreſs the Tenſe and Mood of a Verb, other Verbs are often uſed as *Helpers*; and they are therefore called *Auxiliaries*:

As, *am*, *may*, *have*, *do*, *ſhall*, *will*, *let*: I *am* heard; I *was* heard; he *may be* heard; *let* them *be* heard; we *do* hear; *let* us *be* heard; we *ſhall*, or *will*, hear, or *be* heard.

Alſo, *can*, *could*, *would*, *ſhould*, *might*, are *Auxiliaries*.

MOODS.

A *Mood* expreſſes a *particular Affection* or *Intention of Mind*; and is a peculiar Manner of repreſenting a Verb.

There are *three Moods* *; and they are the *Indicative*, the *Imperative*, and the *Subjunctive*.

The

* *Note*, The *Infinitive* ſeems indeed, what the Stoics imagined it to be, even the *Verb itſelf*; uninveſted with the various Appendages of *Number*, *Perſon*, *Gender*, and *Mood*. The Generality of learned Grammarians have treated it as the *Root*; and, if they had not blindly followed the erroneous Philoſophy of others, they would have diſcovered all the other Parts of the Verb to be its *Branches*. Becauſe it ſometimes does the Office of Noun, it is not therefore to be conſidered as ſuch any more than a Sentence itſelf, which may do the ſame; nor will it have an

The *Indicative Mood* is that whereby we ſimply *indicate*, *declare*, *deny*, or elſe aſk a Queſtion in order to obtain an *Indication*: As, I *love*; you *do not love*; *does* he *love*?

The *Imperative* is expreſſive of a *Command*, *Intreaty*, *Exhortation*, or *Permiſſion*: As, *love* thou; *let* us *love*.

And the *Subjunctive*, generally depending upon another Verb, and following a Conjunction *, doth not of itſelf complete a Sen-

an exceptionable Appellation by calling it a *Mode*; for ſurely there are as many *Modes* as there are Endings, or different Ways of uſing the Verb. Wherefore was the Prefix *To* added to it? Was it not, that having loſt the diſcriminating Termination which it anciently poſſeſſed, *it might be diſtinguiſhed from a Noun*; and that it might be inveſted with the *verbal* Character? In brief therefore, the *Infinitive* is the *indefinite Manner of expreſſing the Verb*; and, being the *Foundation*, all the verbal *Varieties are but the Inflections of it*.

* *Note*, This Mood, becauſe it frequently follows a Conjunction, has, by ſome, been needleſsly called the *Conjunctive*: But it has more generally been ſtyled the *Subjunctive*; and no better Term can be deviſed for it.

There are, however, two other Moods, which

a Sentence, but is *ſubjoined* as the Deſign, Conceſſion, or Condition: As, I ſtudy, *that*

muſt be noticed, though not as neceſſarily belonging to the Engliſh Grammar; namely, the *Potential*, and the *Optative*. *May*, *can*, *could*, *muſt*, *might*, *ſhould*, *would*, are, by ſome, conſidered as the Signs of the *Potential Mood*; and the *Optative* is deſcribed as *expreſſive of a Wiſh*, *or Deſire*. The Greeks indeed, expreſſing a Wiſh by a *particular Form* of the Verb, muſt be allowed to conſider the *Optative* as a diſtinct Mood; but the Latins, having no ſuch a peculiar Form, may properly admit what is there expreſſed under the Subjunctive; and the *Potential* is reſolvable into the other Moods. In the Engliſh likewiſe, the *Potential* and the *Optative* may be reſolved into the *Indicative* and the *Subjunctive*: The various Expreſſions of *Obligation*, *Liberty*, *Will*, *Poſſibility*, *Power*, &c. come ſometimes under the *Indicative*, and ſometimes under the *Subjunctive*: When they are *dependent*, *conditional*, *conceſſive*, or *doubtful*, they fall under the *Subjunctive*; but otherwiſe, being *ſimply* or *abſolutely* expreſſed, they come under the *Indicative*; for when they are ſimply *Declarative* or *Interrogative*, they are really *Indicative*. Hence the *Potential* is needleſs. And in Engliſh, as well as in Latin, the *Subjunctive* ſupplies the Want of an *Optative*. A few Examples, however, may not be unneceſſary.

Indicative.		*Subjunctive.*
We *ſhould* diligently *prepare* for Eternity,	}	that we *may be* happy.

Indi-

that I may be wiſe; he ſhall be ſaved, *if he believe, and live virtuouſly.*

PAR-

Indicative.	*Subjunctive.*
Happineſs *may be attained,*	if we *would* but earneſtly *ſeek* it.
But Slothfulneſs *can find* out many Excuſes.	*O that* all Men *were* wiſe!
Can the Mercy of GOD *pardon?*	Adored be his Name†!

Here the firſt three Examples of the *Indicative* are abſolutely *declarative*; and the laſt is *ſimply interrogative*: The firſt Example of the Subjunctive is *dependent* upon the Sentence preceding, and is *ſubjoined* as the End or Deſign; the ſecond is expreſſed as *doubtful*; and the third and fourth are *Optative*: Thus the *Potential* and *Optative* Forms are reduced to the *Indicative* and the *Subjunctive*.

In Fact, we have no more need of five Moods than of twenty-five; for, as Ruddiman, the Prince of Latin Grammarians, has juſtly obſerved, "If we will conſtitute as many Moods, as there are Modifications wherewith a Verb or Affirmation can be affected, we muſt

† The Auxiliary is ſometimes omitted; and this more frequently happens when the Almighty is the Subject: As, *adored be his Name*, for *may* his Name be adored; *the LORD bleſs thee*, for *may* the LORD bleſs thee. But *may* ſhould not be omitted, in the like Phraſe, *before a Pronoun.*

PARTICIPLES.

THERE are *two Kinds* of *Participles*; namely, *Active*, and *Paſſive*.

The *Active* Participle is formed from the Verb by adding *ing* to it; and, when the Verb ends in *e*, the *e* final is dropped: As, *loving*, from love; and *reading*, from read.

But the *Paſſive* Participle is regularly formed by adding *d* to a Verb ending in *e* *; and *ed* to a Verb ending in a Conſonant:

muſt multiply them to a far greater Number" [than *ſix*]: We might have a *Conceſſive*, a *Precative*, a *Hortative*, a *Mandative*, a *Promiſſive*, an *Interrogative*, a *Volitive*, &c. and indeed ſuch Moods are quite as neceſſary as the *Potential* and the *Optative*; but what could ſuch a vaſt Number add to the Significancy or Regularity of our Language? They could only make it the more perplexing and difficult. Therefore the Engliſh needs no more than three Moods.

* *Note*, The Participle of the Subſtantive Verb *to be* is, in the *Active Form*, *being*; and, in the *Paſſive Form*, *been*; but the *Neuter* Verbs, which cannot be Paſſive, can indeed have no *Paſſive Participle* belonging to

nant: As, *loved*, *turned*: And, when the Conſonant is *emphatical*, it muſt be doubled; for abet', compel', regret', &c. become *abet'ting*, *abet'ted*; *compel'ling*, *compel'led*; *regret'ting*, *regret'ted*; &c.

When *Participles* ſimply denote a Quality, but do not relate to any Time, they are changed into *Adjectives* *, and as ſuch may

to them. Nor can the *Participle* of a *Neuter* Verb be properly called *Active*; for ſo it certainly cannot be; but, when a Verb has but one Participle, it is ſufficient to call *that* the *Participle*.

In Latin there is a Participle that expreſſes a Condition, *Action*, or *Paſſion*, which is to begin, but which has not already commenced: As, *about to love*, *about to teach*, *about to read*, &c. The like Phraſe the Engliſh may admit as a Participle in ſuch a Sentence, as the following: *Being about to write* what muſt be written immediately, I cannot now attend to you. This, however, is alſo expreſſive of a *Futurity which is ready to begin*.

* *Note.* A *Participle* always relates to the *Continuance*, the *Completion*, or the *Futurity*, of Condition, Action, or Paſſion; but an Adjective, having no Relation to Time, implies no ſuch a Conſideration.

The *Active* and *Paſſive* Participles do not (as it is commonly imagined) neceſſarily ſignify *Preſent* and

may have Degrees of Compariſon: As, a *loving*, a *more loving*, a *moſt loving* Friend; a *learned*,

Paſt Time. The *Active* Participle may indeed relate to either *Paſt*, *Preſent*, or *Future Time*: As, I *was ſpeaking*; I *am ſpeaking*: I *ſhall be ſpeaking*; he *went out weeping*; he *returns ſighing*; he *will go about ſorrowing*. And, although the *Paſſive* Participle may really denote complete Action; and an Action muſt be *paſt* when it is *perfected*; yet, even this Participle may nevertheleſs relate to *Preſent* and *Future* Time, as well as to *Paſt*. This is the Reaſon why the common Theory is here rejected; and the Participles are thus divided (not into "*Preſent*" and "*Paſt*," but into a more proper Diviſion) into *Active* and *Paſſive*.

As the *Preſent Perfect* and the *Preterpluperfect* Tenſes are, in the Active Verb, expreſſed by joining the Auxiliaries *have* and *had* to the Paſſive Participle; ſo the Paſſive Participle, by being united with *having*, forms the *Preſent Perfect Participle Active*: As, *having loved*; which is alſo *Paſt Perfect*. And, *having*, being further united with *been*, forms the *Preſent* and *Paſt Perfect* Participle Paſſive: As, *having been loved*. Which Paſſive Participle [loved] being joined with *being*, forms the *Preſent Participle Paſſive*, *being loved*. The *Active Participle* is *Imperfect*; for it ſignifies what is *continuing*, but *unfiniſhed*; and the *Paſſive Participle*, really denoting ſomething *done*, is *Perfect**.

* N. B. We have no *Imperfect Paſſive Participle*; and therefore are obliged to ſupply this chief Defect by an *Active Participle*, varying the Phraſe.

I call

a *learned*, a *more learned*, a *moſt learned* Man.

I call *having loved* the *Preſent* and *Paſt Perfect* Participle; becauſe it not only denotes *complete Action*, but alſo ſometimes relates to the Time which is *Preſent Perfect*, and ſometimes to the Time which is *perfectly paſt*. That this is really the Caſe with this Sort of Participle will appear by a few Examples. *Having* (now) *mentioned* this Participle as relating to *various Tenſes*, we muſt obſerve what thoſe Tenſes are. In this Example, *having mentioned* is a Participle of the *Preſent Perfect Tenſe*. But when I ſay, *having travelled* all over London, I am well acquainted with the Streets, I uſe the Participle (having travelled) which is really *Preterperfect*; for it relates to the Time paſt indefinitely. The like Participle may not only be *Preſent Perfect* and *Preterperfect*, but alſo *Preterpluperfect*: As, *having written* the Letter before you called for it, I was ready for you; for *having written* here relating to the Time which was *prior to that Time when you called*, is properly of the *Preterpluperfect Tenſe*. Therefore the ingenious Prelate, who juſtly ſays, "I *have* (now) *loved*" is the "*Preſent Perfect*," muſt be conſidered as inaccurate in calling "*having loved*" the Participle "*Paſt*." It anſwers to the *Perfect* and *Pluſquamperfect* of the Greek Participle; and, conſequently, is indeed a Participle of the *Preſent* and *Paſt Perfect Tenſe*.

CONJUGATION OF VERBS.

THE Form of inflecting Verbs, as to their Perſons, Tenſes, and Moods, is called a *Conjugation*: Therefore to *inflect*, or *decline* a Verb through its ſeveral Moods, and various Endings, is to *conjugate* it.

The Subſtantive Verb TO BE is conjugated; as follows:

The *Infinitive*, or the *Indefinite* Form of the Verb, *Preſent Tenſe*, TO BE:

The *Preſent Perfect* And the *Paſt Perfect* } To have been.

The *Indicative Mood*.

Preſent Tenſe.

Perſon.	Singular.	Plural.
1.	I am,	we are,
2.	thou art,	ye, or you, are *,
3.	he is;	they are:

* *Note*, In the Plural, either *ye*, or *you*, may be indifferently uſed as the Second Perſon; and, in the Third Perſon Singular, the Feminine and Neuter always end like the Maſculine: As, he *has*, ſhe *has*, it *has*.

Or,

Or,

Perſon.	Singular.	Plural.
1.	I be,	we be,
2.	thou beeſt,	ye, or you, be,
3.	he is, ſhe is, or it is;	they be.

The *Preterperfect.*

1.	I was,	we were,
2.	thou waſt,	ye were,
3.	he was;	they were.

The *Preſent Perfect.*

1.	I have been,	we have been,
2.	thou haſt been,	ye have been,
3.	he has, or hath, been *;	they have been.

The *Preterpluperfect.*

1.	I had been,	we had been,
2.	thou hadſt been,	ye had been,
3.	he had been;	they had been.

The *Future Imperfect.*

1.	I ſhall, or will, be †,	we ſhall be,
2.	thou ſhalt be,	ye ſhall be,
3.	he ſhall be;	they ſhall be.

The

* *Hath*, or *has*, may be indifferently uſed, accordingly as the Sentence may require it, in order to be natural and harmonious.

† *Note*, Either *ſhall*, or *will*, may expreſs *Futurity*: As, I *ſhall*, or *will*, be; thou *ſhalt*, or *wilt*, be; &c. Yet theſe two Words are not to be indifferently uſed; for when they have the ſame Meaning (which

The *Future Perfect.*

Perſon.	Singular.	Plural.
1.	I ſhall have been,	we ſhall have been,
2.	thou ſhalt have been,	ye ſhall have been,
3.	he ſhall have been;	they ſhall have been.

The *Imperative Mood.*

1.	let me be,	let us be,
2.	be thou, or do thou be,	be ye, or do ye be,
3.	let him be;	let them be.

(which indeed is but ſeldom) the one cannot ſupply the Place of the other. This will be evident from a few Examples; from which the Reader may reflect, that *will* generally implies *Reſolution*, or *Determination*; and that *ſhall* does not always *ſimply* expreſs *Futurity*, but ſometimes alſo denotes *Determination*, *Reſolution*, or *Leave*; as follows:

I *ſhall* ſpeak the Truth [*Determination*], if Nobody *will* believe me [*Diſpoſition*].

I *ſhall* fall off [*Futurity*], if Somebody *will* not ſtop my Horſe [*Diſpoſition*].

Shall I dine with you to-morrow? [*Leave.*] You *ſhall* [*Leave*]; and I *ſhall* be glad to ſee you [*Futurity*].

I *ſhall* die [*Futurity*], and my Children *will* be my Heirs [*Futurity*].

Shall I ſay any more? [*Leave*] For an intelligent Perſon, like you, it *will* not be neceſſary [*Futurity*].

The

The *Subjunctive Mood.*

Preſent Tenſe.

Perſon.	Singular.	Plural.
1. } 2. } 3.	I be, thou be, he be;	we be, ye be, they be.

The *Preterperfect.*

1. } 2. } 3.	I were, thou wert, he were;	we were, ye were, they were *.

Participle.

Imperfect, *Being:* Perfect, *Been:*
Preſent and Paſt Perfect, *Having been.*

N. B. In conjugating this Verb, we made no mention of the *Preterimperfect*; and the Reaſon is, becauſe of itſelf it can afford no ſuch a Tenſe: *That* which, in the Subſtantive Verb, Grammars call the *Preterimperfect*, is really *Preterperfect*. Let us examine whether this be not its real Character. I *was* at your Houſe yeſterday. Do not I here ſpeak of what is *perfectly paſt?* In ſuch an Affirmation, there is neither any *Time*, nor *Ac-*

* The *Preſent Perfect*, and *Preterpluperfect Tenſes* are formed by the Aſſiſtance of the Auxiliaries [*have* and *had*]; As, if I *have been*; if I *had been*, &c.

tion,

tion, ſpoken of as *imperfect*. Can this Tenſe therefore be *Paſt Imperfect?* No ſurely. But let us conſider this Matter more particularly. If one ſay, we *were* two Hours in the Church this Afternoon, it is implied, that *we are not now there*, but that the Time when we were preſent in that ſacred Place was *perfectly paſt* ſome while ago; for if it was not ſo, and we were there when this Declaration was made, we ſhould rather have ſaid, *We have been* two Hours in the Church this Afternoon; and thus we ſhould have expreſſed a Space of Time indeed quite *paſt*, but as *ending in the Preſent*. Therefore I *was*, thou *waſt*, &c. which thus appears to be *Preterperfect*, can never be reaſonably called the *Preterimperfect Tenſe*.

TO HAVE *Conjugated*,

Infinitive.

Preſent Tenſe, TO HAVE:
Preſent and Paſt Perfect, *To have had*.

The *Indicative Mood.*

Preſent Tenſe.

Sing. I[1] have, thou[2] haſt, he[3] has, or hath *;
Plur. We have, ye have, they have.

The

* *Note*, We are told, that "*hath* properly belongs to the ſerious and ſolemn Style; *has* to the familiar;" and

The *Preterperfect Tenſe.*

Sing. I[1] had, thou[2] hadſt, he[3] had;
Plur. We had, ye had, they had.

The *Preſent Perfect Tenſe.*

Sing. I have had, thou haſt had, he has had;
Plur. We have had, ye have had, they have had.

The *Preterpluperfect Tenſe.*

Sing. I had had, thou hadſt had, he had had;
Plur. We had had, ye had had, they had had.

The *Future Imperfect Tenſe.*

Sing. I ſhall (or will) have, thou ſhalt have, he ſhall have;
Plur. We ſhall have, ye ſhall have, they ſhall have.

The *Future Perfect Tenſe.*

Sing. I ſhall have had, thou ſhalt have had, he ſhall have had;
Plur. We ſhall have had, ye ſhall have had, they ſhall have had.

The *Imperative Mood.*

Sing. 1. Let me have,
2. Have thou, or do thou have,
3. Let him have;

and, that "the ſame may be obſerved of *doth* and *does*. But *hath* and *doth* may ſometimes be well uſed in the familiar Style; and we muſt not altogether exclude *has* and *does* from the ſerious and ſolemn.

Plur.

Plur. { 1. Let us have,
2. Have ye, or do ye have,
3. Let them have.

The *Subjunctive Mood*,

Preſent Tenſe.

Sing. I have, thou have*, he have;
Plur. We have, ye have, they have:
Alſo, I may, or can, have, &c.

The *Preterimperfect Tenſe.*

Sing. I had, thou had, he had;
Plur. We had, ye had, they had:
Alſo, I might, or could, have †, &c.

The

* *Note*, It muſt be remarked by the Learner, that the peculiar Termination, which is expreſſive of the Second Perſon Singular, is, in the Subjunctive Mood, moſt properly dropped. It has indeed a particular Ending in the Subſtantive Verb; in which, when we mentioned the Subjunctive, we uſed *wert* (not thou *waſt*); but other Verbs, in this Mood, whenſoever they are expreſſed *under a Doubt*, neceſſarily require this perſonal Termination to be dropped: As, *if thou read; if thou ſee; if thou learn*, &c. Yet thus we muſt never write in the Indicative Mood; for in that it muſt needs be, *thou readeſt, thou ſeeſt, thou learneſt*.

† *Note*, The Auxiliaries *could*, *ſhould*, and *would*, are not only expreſſive of the *Paſt Time*, but alſo

ſome-

The *Preſent Perfect Tenſe.*

Sing. I[1] have had, thou[2] have had, he[3] have had;
Plur. We have had, ye have had, they have had.

The *Preterpluperfect Tenſe.*

Sing. I had had, thou had had, he had had;
Plur. We had had, ye had had, they had had.

Participle.

Imperfect, or Active, *Having;*
Perfect, or Paſſive, *Had:*
Preſent and Paſt Perfect, *Having had.*

TO LOVE *Conjugated.*

Infinitive.

Preſent Tenſe, TO LOVE:
Preſent and Paſt Perfect, *To have loved.*

ſometimes of the *Preſent*, or even *Future;* and, in the Subjunctive Mood, the *Preſent* and *Preterperfect Tenſes* often imply a *Future Senſe:* As, if he *come* ſhortly, I may be glad; but I deſire, that he *would* come *now* (as indeed he *ſhould* do); for, if he *come* (or *ſhould* come) to-morrow, I *might*, or *ſhould* have Reaſon to reprove him; and perhaps he *could*, or *would then* have no Apology to make for his Delay. Hence it is evident, that the Nature and Meaning of the Sentence can alone determine the preciſe Time of every particular Form of a Verb in the Subjunctive Mood.

The

The *Indicative Mood.*

Preſent Tenſe.

S. I love (or am loving) thou loveſt, he loveth, or loves; P. we love, ye love, they love:

Or, S. I do love, thou doſt love, &c.

Alſo, S. I may *, or can, love, thou mayeſt, or canſt, &c.

The *Preterimperfect Tenſe.*

S. I was loving, thou waſt loving, he was loving; P. we were loving, ye were loving, they were loving.

The *Preterperfect Tenſe.*

S. I loved, thou lovedſt, he loved;

P. We loved, ye loved, they loved:

Or, S. I did love, thou didſt love, he did love;

P. We did love, &c.

Alſo, S. I might, or could, love, thou mighteſt, or couldſt, love; &c.

The *Preſent Perfect Tenſe.*

S. I have loved, thou haſt loved, he has, or hath loved; P. we have loved, ye have loved, they have loved:

Alſo, S. I might, could, would, or ſhould, have loved, thou mighteſt, couldſt, wouldſt, or ſhouldſt, have loved, &c.

* Conſult the 102d and 103d Pages.

The

The *Preterpluperfect Tenſe.*

S. I had loved, thou hadſt loved, he had loved; P. we had loved, ye had loved, they had loved:

Alſo, S. I might, could, would, or ſhould, have loved; thou mighteſt, couldſt, wouldſt, or ſhouldſt, have loved, &c.

Like the Preſent Perfect in this Form.

The *Future Imperfect Tenſe.*

S. I ſhall (or will) be loving, thou ſhalt be loving, he ſhall be loving;

P. We ſhall be loving, ye ſhall be loving, they ſhall be loving.

The *Aoriſtical Future Tenſe.*

S. I ſhall (or will) love *, thou ſhalt love, he ſhall love;

P. We

* *Note*, The Verb in this Form [I *ſhall*, or *will*, *love*] may indeed be expreſſed *definitely*; but, becauſe it alſo expreſſes what is *incomplete*, it cannot as *Definite* (I ſhall, or will, then love) be conſidered as a diſtinct Tenſe from I *ſhall*, or *will*, then be loving. —See the 93d Page.

The *Aoriſtical Preſent*, and the *Aoriſtical Preterperfect*, expreſs a ſpecified Time, but have no particular Variation from their Definite Forms.

The *Paulo-ante-Futurum* is, as follows: *I am about to love, thou art about to love, he is about to love, we are*

P. We ſhall love, ye ſhall love, they ſhall love.

The *Future Perfect Tenſe.*

S. I ſhall (or will) have loved, thou ſhalt have loved, he ſhall have loved;

P. We ſhall have loved, ye ſhall have loved, they ſhall have loved.

The *Imperative Mood.*

S. Let me love, love thou, or do thou love, let him love;

P. Let us love, love ye, or do ye love, let them love.

The *Subjunctive Mood.*

Preſent Tenſe.

S. I love, thou love *, he love;

P. We love, ye love, they love:

Alſo, S. I may, or can, love, &c.

The

are about to love, ye are about to love, they are about to love. And

The *Præteritum-cum-Futuro* is, *I was about to love, thou waſt about to love*, &c.

* *Note*, When the Subjunctive Mood is introduced by the Word *that*, it is very frequently expreſſive of an *abſolute*, but *dependent Senſe*; and when it thus implies *no doubtful* Exception, Condition, Suppoſi-

tion

The *Preterperfect Tenſe.*

S. I loved, thou loved, he loved;
P. We loved, ye loved, they loved:
Or, S. I did love, thou did love, he did love;
P. We did love, ye did love, they did love:
Alſo, S. I might, or could, love, &c.

The *Preſent Perfect Tenſe.*

S. I have loved, thou have loved, he have loved; P. we have loved, ye have loved, they have loved:
Alſo, S. I might, could, would, or ſhould, have loved, &c.

The *Preterpluperfect Tenſe.*

S. I had loved, thou had loved, he had loved,
P. We had loved, &c.
Alſo, S. I might, could, would, or ſhould, &c.

Participle.

Active, *Loving*: Paſſive, *Loved*:
Active Preſent and Paſt Perfect, *Having loved.*

ion, or Conceſſion, the peculiar Termination of the Second Perſon Singular *muſt not be dropped*: As, this ſay, *that thou MAYEST remember when to drop this Perſonal Termination.*

The

The PASSIVE VOICE.

Indicative Mood.

Preſent Tenſe.

S. I am loved, thou art loved, he is loved;
P. We are loved, ye are loved, &c.

But,

Note, The Paſſive Verb being only the Participle Paſſive joined to the Auxiliary *to be*, through its ſeveral Variations (I *was loved*, I *have been loved*, I *had been loved*, I *ſhall be loved*, &c.) it is not here abſolutely neceſſary to ſet down at large, the ſeveral Modes of the Paſſive Senſe of the Verb *to love*.

When there are ſeveral Auxiliaries joined to a Verb, the firſt only admits of a Variation in the Numbers and Perſons; in which, reſpectively, the Verb remains unvaried.

Let the young Student be well acquainted with all the Variations of the ſeveral Auxiliaries; and it may be remarked by him, that *muſt*, which implies Neceſſity, is ſometimes employed as an Auxiliary, and is invariable.

Let it be remarked alſo, that Neuter Verbs are varied like Actives; but let the Learner take Care not to employ the one Species, where he ſhould uſe the other: As, for Inſtance, let him not uſe the Active Verb *to ſet*, when he ſhould employ the Neuter *to ſit*.

ANOMALOUS VERBS.

ANOMALOUS, or irregular Verbs are thoſe which in forming the Preterit, or Participle, or both, *deviate from the general Rule.*

N. B. Some Verbs ending in *ch*, *ck*, *ll*, *p*, *ſs*, or *x*, in the Preterit, and in the Participle Paſſive, may take *t* inſtead of *ed*; and, when this Change is made, one of the double Letters [*ll*, or *ſs*] muſt neceſſarily be dropped: As, *ſnatcht*, *pickt*, *dwelt*, *wrapt*, *paſt*, *mixt*; inſtead of *ſnatched*, *picked*, *dwelled*, *wrapped*, *paſſed*, *mixed*.

Alſo, ſome Verbs, which end in *l* or *n*, do, after a Diphthong, in the Preterit and Participle Paſſive, require that Diphthong to be ſhortened: As, *dēal*, *dĕalt*; *mēan*, *mĕant*.

Likewiſe, ſome ending in *l* and *p*, require the Diphthong preceding to be changed into a ſingle ſhort Vowel: As, *feel*, *felt*; *keep*, *kept*; *ſleep*, *ſlept*; &c.

And ſome, which end in *ve*, require this Termination to be changed into *f*: As, *leave*, *left*; &c.

Such Contractions are made for the Sake of a quick Pronunciation; but, when they afford a diſagreeable Sound, they ought to be carefully

avoided. Indeed, becauſe we often throw the Emphaſis as far towards the firſt Part of a Word as poſſible, by our rapid Pronunciation, the Vowels are often either loſt or ſhortened; and the Conſonants, ſeldom well uniting one with another, are frequently changed into others of the ſame Kindred. But, where they will eaſily coaleſce together, we nevertheleſs ſometimes make Contractions; and even our regular Verbs are often contracted: As, for *loved*, *lovedeſt*, *believed*, &c. we frequently uſe *lov'd*, *loved'ſt*, *believ'd*. But, beſides theſe already mentioned, there are ſome others which are alſo *Irregulars by Contraction*; and it is remarkable, that they have the Preſent, the Preterit, and the Participle Paſſive, all alike: As, *caſt*, *coſt*, *cut*, *hit*, *hurt*, *knit*, *let*, *put*, *rēad*, (in the Preterit, and Participle Paſſive rĕad) *rid*, *ſet*, *ſhed*, *ſhred*, *ſhut*, *ſlit*, *ſplit*, *ſpread*, and *thruſt*.

And ſome Verbs have both the Regular and the Irregular Form in Uſe; but, as ſuch will be noticed in the Table of irregular Verbs, they need not be here alſo mentioned.

Let it, however, be remarked, that all our Irregulars, except the Compounds, are Monoſyllables.

The

The Verb TO WRITE *Conjugated*

Throughout the three principal Tenſes, and the three Moods.

The *Active Senſe.*

The Infinitive.

Preſent Tenſe, *To write:*
Preſent and Paſt Perfect, *To have written.*

The *Indicative Mood.*

Preſent Tenſe.

S. I write, thou writeſt, he writeth, or writes;
P. We write, ye write, they write.

The *Preterit.*

S. I wrote, thou wroteſt, he wrote;
P. We wrote, ye wrote, they wrote:
Or, S. I did write, thou didſt write, &c.

The *Future.*

S. I ſhall write, thou ſhalt write, he ſhall write;
P. We ſhall write, ye ſhall write, they ſhall write.

The *Imperative Mood.*

S. Let * me write, write thou, or do thou write, let him write;

* *Note*, This Word *let*, which we uſe to expreſs the Imperative Mood, is really a Verb, and ſignifies *permit*, or *ſuffer*.

P. Let us write, write ye, or do ye write, let them write.

The *Subjunctive Mood.*

Preſent Tenſe.

S. I write, thou write, he write;
P. We write, ye write, they write.

The *Preterit.*

S. I wrote *, thou wrote, he wrote;
P. We wrote, ye wrote, they wrote.

Participle, Writing:
Preſent and Paſt Perfect, Having written.

* The *Preſent Perfect* Tenſe is I *have written*, &c. and the *Preterpluperfect* is I *had written*, &c. not I *had wrote*, &c. for that vulgar Way of forming the *Preſent Perfect*, and the *Preterpluperfect* from the *Preterit* is ungrammatical. Likewiſe, the *Futur, Perfect*, and the *Preſent* and *Paſt Perfect* of the *Infinitive* and the Participle, muſt always be expreſſed by the *Participial Form:* Inſtead of ſaying, *he has wrote, he had wrote*, I ſhall *have wrote*, to *have wrote*, *having wrote*; we ſhould ſay, he has *written*, he had *written*, I ſhall have *written*, to have *written*, *having written;* and inſtead of I *have got*, &c. we muſt ſay, I *have gotten*, *I had gotten*, to have *gotten*, *having gotten*, &c. See alſo the 138th Page.

The

The *Paſſive Senſe.*

The *Infinitive.*

Preſent, To be written:
Preſent and Paſt Perfect, To have been written.

The *Indicative Mood.*

Preſent.

S. I am written, thou art written, it is written;
P. We are written, ye are written, they are written.

The *Preterit.*

S. I was written, thou waſt written, it was written;
P. We were written, ye were written, they were written.

The *Future.*

S. I ſhall be written, thou ſhalt be written, he ſhall be written;
P. We ſhall be written, ye ſhall be written, they ſhall be written.

The *Imperative Mood.*

S. Let me be written, be thou written, or do thou be written, let him, her, or it be written;
P. Let us be written, be ye written, or do ye be written, let them be written.

The *Subjunctive Mood.*

Present.

s. I be written, thou be written, &c.

The *Preterit.*

s. I were written, thou wert written, &c.

Participle, Written: *Present*, Being written:
Present and *Past Perfect*, Having been written.

TO CLOTHE *Conjugated*

Throughout the three principal Tenses, and the three Moods, both in the *Active* and the *Passive* Voice.

ACTIVELY.

Infinitive.

Present, To clothe:
Present and *Past Perfect*, To have clothed.

The *Indicative Mood.*

Present.

s. I clothe, thou clothest, he clothes, or clotheth;
p. We clothe, ye clothe, they clothe:
Or, s. I do clothe, &c.

The *Preterit.*

s. I clad, thou claddest, he claddeth, or clads;
p. We clad, ye clad, they clad:
Or, s. I clothed, or did clothe, &c.

The

The *Future.*

S. I ſhall clothe, thou ſhalt clothe, he ſhall clothe;

P. We ſhall clothe, ye ſhall clothe, they ſhall clothe.

The *Imperative Mood.*

S. Let me clothe, clothe thou, or do thou clothe, let him clothe;

P. Let us clothe, clothe ye, or do ye clothe, let them clothe.

The *Subjunctive Mood.*

Preſent.

S. I clothe, thou clothe, he clothe;

P. We clothe, ye clothe, they clothe.

The *Preterit.*

S. I clad, thou clad, he clad;

P. We clad, ye clad, they clad:

Or, S. I clothed, or did clothe, thou clothed, &c.

Participle, Clothing.

Preſent and *Paſt Perfect*, Having clothed.

PASSIVELY.

Infinitive.

Preſent, To be clothed:

Preſent and *Paſt Perfect*, To have been clothed.

The *Indicative Mood.*

Preſent.

S. I am clothed, thou art clothed, he is clothed;

P. We are clothed, ye are clothed, they are clothed.

The *Preterit.*

S. I was clothed, thou waſt clothed, he was clothed;

P. We were clothed, ye were clothed, they were clothed.

The *Future.*

S. I ſhall be clothed, thou ſhalt be clothed, he ſhall be clothed;

P. We ſhall be clothed, ye ſhall be clothed, they ſhall be clothed.

The *Imperative Mood.*

S. Let me be clothed, be thou clothed, or do thou be clothed, let him be clothed;

P. Let us be clothed, be ye clothed, or do ye be clothed, let them be clothed.

The *Subjunctive Mood.*

Preſent.

S. I be clothed, thou be clothed, he be clothed;

P. We be clothed, ye be clothed, they be clothed.

The

The *Preterit.*

S. I were clothed, thou wert clothed, he were clothed;

P. We were clothed, ye were clothed, they were clothed.

Participle, Clothed:

Preſent, Being clothed;
Preſent and *Paſt Perfect*, Having been clothed.

A TABLE *of the* ANOMALOUS VERBS

ARRANGED ALPHABETICALLY.

N. B. The Words marked with *r* have the Regular, as well as the Irregular Form; and thoſe marked with *rb* denote, that the *Regular* Form is *better*.

Preſent.	*Preterit.*	*Participle.*
Abide	Abode	Abode
Am	Was	Been
Awake	Awoke *r*	Awaked
Bake	Baked	Baken *r*
Beat	Beat — Beat or	Beaten
Bear [to *carry*]	Bare or bore	Borne
Bear [to *bring forth*]	Bare or bore	Born
Begin	Began	Begun
Bend	Bent	Bent
Bereave	Bereft *r*	Bereft *rb*

Preſent.	*Preterit.*	*Participle.*
Beſeech	Beſought	Beſought
Bid	Bade	Bidden
Bind	Bound,	Bound or bounden
Bite	Bit	Bitten
Bleed	Bled	Bled
Blow	Blew	Blew
Break	Brake or broke	Broken
Breed	Bred	Bred
Bring	Brought	Brought
Build	Built	Built
Buy	Bought	Bought
Burſt	Burſt	Burſt or burſten
Can	Could	*(Defective)*
Catch	Caught	Caught
Caſt	Caſt	Caſt
Chide	Chid	Chidden
Chooſe	Choſe	Choſen
Cleave	Clave or clove	Cloven or clift
Climb	Clomb	Climbed
Cling	Clang or clung	Clung
Come	Came	Come
Clothe	Clad *r*	Clothed
Creep	Crope *r*	Creeped or crept
Coſt	Coſt	Coſt
Crow	Crew	Crowed
Dare	Durſt	Dared
Deal	Dĕalt	Dĕalt

Preſent.	*Preterit.*	*Participle.*
Dig	Dug *r*	Digged
Do	Did	Done
Draw	Drew	Drawn
Dream	Dreamt *r*	Dreamt *r*
Drink	Drank	Drunken or drunk
Drive	Drove	Driven
Dwell	Dwelt	Dwelt
Eat *	Ate	Eaten
Fall	Fell	Fallen
Feed	Fed	Fed
Feel	Felt	Felt
Fight	Fought	Fought
Find	Found	Found
Flee	Fled	Fled
Fling	Flung	Flung
Fly	Flew	Flown
Fold	Folded	Folden *r*
Forſake	Forſook	Forſaken
Freight	Fraught	Fraught *r*
Freeze	Froze	Frozen

* N. B. To ſay *I eat* is to affirm, that *I am in the very Act of eating*; but *ate* means, *that the Act is paſt.* Hence the Learner may diſcover a very vulgar Miſtake; and ſee how ridiculous it is for any Perſon to ſay, I *eat*, when his Meaning is, I *ate*, or *did eat.* Therefore let this abſurd Confuſion of the Tenſes be carefully avoided.

Preſent.	*Preterit.*	*Participle.*
Get	Gat or got	Gotten
Gild	Gilt *r*	Gilt *r*
Gird	Girt *r*	Girt *r*
Give	Gave	Given
Go	Went	Gone
Grind	Ground	Ground
Grave	Graved	Graven
Grow	Grew	Grown
Hang	Hung *r*	Hung *r*
Have	Had *	Had
Hear	Heard	Heard
Heat	Heat *rb*	Heat *rb*
Heave	Hove *r*	Hoven *r*
Help	Helped	Holpen *r*
Hew	Hewed	Hewn or hewen
Hide	Hid	Hidden
Hit	Hit	Hit
Hold	Held	Holden
Hurt	Hurt	Hurt
Keep	Kept	Kept
Knit	Knit	Knit
Know	Knew	Known
Lay [to *place*]	Laid	Laid

* *Note*, As *had* is expreſſive of Time paſt, the Learner may here ſee the Impropriety of that vulgar Phraſe, "*had rather*;" which, no Doubt, ſhould be *would rather*.

Lade

Preſent.	*Preterit.*	*Participle.*
Lade	Laded	Laden
Leave	Left	Left
Lend	Lent	Lent
Let	Let	Let
Lie (down) *	Lay	Lien or lain
Lift	Liſt *rb*	Lift *rb*
Light	Light *rb* or lit	Lighted
Load	Loaded	Loaden *r*
Lôſe	Loſt	Loſt
Make	Made	Made
May	Might	———
Mean	Meant *r*	Meant *r*
Meet	Met	Met
Melt	Melted	Molten *r*
Mow	Mowed	Mown
Muſt	———	———
Owe	Ought *r*	Owen *r*
Put	Put	Put
Quit	Quit *rb*	Quit *rb*

* *Note*, The Learner ſhould take particular Notice of the Difference betwixt *to lay* and *to lie*; eſpecially, becauſe both in Writing, and in Converſation, they are often moſt abſurdly confounded. Let him obſerve, that I *have laid* means I *have placed*; but that I *have lien*, implies, I *have been in a recumbent Poſture of Body*; and let him be aſhamed to be ignorant when to uſe an *Active*, and when to employ a *Neuter Verb*.

Quoth

Preſent.	*Preterit.*	*Participle.*
Quoth	Quoth	—— ——
Rēad	Rĕad	Rĕad
Rend *	Rent	Rent
Rid	Rid	Rid
Ride	Rode	Ridden
Ring	Rang or rung	Rung
Riſe	Roſe	Riſen
Rive	Rived	Riven
Run	Ran	Run
Say	Said	Said
Saw	Sawed	Sawn *r*
See	Saw	Seen
Seek	Sought	Sought
Seeth	Sod	Sodden
Send	Sent	Sent
Sell	Sold	Sold
Shake	Shook	Shaken
Shave	Shaved	Shaven *r*
Shear	Shore	Shorn
Shew	Shewed	Shown *r*
Show	Showed	Shown *r*
Shine	Shone *r*	Shined
Shoe	Shod	Shod
Shoot	Shot	Shot
Shred	Shred	Shred

* *Note,* To rent [to *hire,* or to *let out*] is formed regularly: *Rent——Rented——Rented.*

Shrink

Preſent.	*Preterit.*	*Participle.*
Shrink	Shrank or ſhrunk	Shrunk
Shut	Shut	Shut
Sing	Sang or ſung	Sung
Sink	Sank or ſunk	Sunk
Sit*	Sat	Sitten
Slay	Slew	Slain
Sling	Slang	Slung
Slink	Slank or ſlunk	Slunk
Slit	Slit	Slit
Smell	Smelt	Smelt
Smite	Smote	Smitten
Sow	Sowed	Sown *r*
Speak	Spake or ſpoke	Spoken
Speed	Sped	Sped
Spell	Spelt *r*	Spelt *r*
Spill	Spilt *r*	Spilt *r*
Spin	Span or ſpun	Spun
Spend	Spent	Spent
Spit	Spat	Spitten
Spring	Sprang or ſprung	Sprung

* N. B. As *to ſet* [to put, or place] is *Active*, and *to ſit* [to reſt the Body in a well-known Poſture] is Neuter, a due Diſtinction ſhould always be kept betwixt them; for it is quite improper to confound *ſet* with *ſit*: Yet we frequently meet with *ſet* where *ſitten* ſhould be uſed—Chriſt having *ſitten*, or when he *had ſitten down*——taught——

Split

Preſent.	*Preterit.*	*Participle.*
Split	Split	Split
Spread	Spread	Spread
Stand	Stood	Stood
Steal	Stole	Stolen or ſtole
Stick	Stuck	Stuck
Sting	Stung or ſtang	Stung
Straw	Strawed	Strawn *or*
Strow, or ew	Strowed—owed	Strown—ſtrewn
Stride	Strode	Stridden
Strike	Struck	Stricken or ſtrucken.
String	Strung or ſtrang	Strung
Strive	Strove	Striven
Swear	Swore or ſware	Sworn
Sweep	Swept	Swept
Swell	Swelled	Swollen or ſwoln *or*
Swim	Swam or ſwum	Swum
Swing	Swang	Swung
Take	Took	Taken
Tear	Tore or tare	Torn
Teach	Taught	Taught
Tell	Told	Told
Think	Thought	Thought
Thrive	Throve	Thriven
Throw	Threw	Thrown
Thruſt	Thruſt	Thruſt
Tread	Trode	Trodden
Waſh	Waſhed	Waſhen *or*

Preſent.	*Preterit.*	*Participle.*
Wet	Wet	Wet
Wit or wot (obſolete) *	Wot	———
Weep	Wept	Wept
Win	Won	Won
Wind	Wound	Wound
Wear	Wore or ware	Worn
Weave	Wave	Woven
Work	Wrought	Wrought
Wring	Wrung	Wrung
Write	Wrote	Written
Writhe	Writhed	Writhen

Compound Irregulars muſt be varied like the *Simple Regulars*; of which they are partly compounded: As, *become*, *became*; *beſpeak*, *beſpoke*, *beſpoken*, &c. Indeed all the Regular Verbs, which need be particularly noticed, are in the Table preceding.

DEFECTIVE VERBS are thoſe which are deficient in ſome of their Parts; and the Defects are thus ——— expreſſed in the foregoing Table.

N. B. In the Table of Irregular Verbs, it is obſervable, that the Preterit and the Participle are ſometimes both alike; but, when there is a real Difference between them, the particular Form of each muſt be duly diſtinguiſhed; for,

* *Wiſt* [knew] is the Preterit of *wis*, and is *obſolete*.

by

by being careleſsly confounded together, a very great Miſtake has been introduced, not only into common Diſcourſe, but alſo into the Works of ſome of our beſt Writers. This abſurd Confuſion has long been prevalent among us; and it ſtill continues to diſfigure our Language. Thus it is ſaid, *It is broke*, inſtead of *it is broken*; *I have forgot*, inſtead of *I have forgotten*; *I have drank*, inſtead of *I have drunk*, or *drunken*: And *ran* is uſed for *run*; *choſe*, for *choſen*; *began*, for *begun*: *bore*, for *borne*, &c. &c. With ſuch Blunders our Ears are grown familiar; but, in truth, they are no leſs ridiculous than *it is knew*, *it is ſaw*, *I have gave*, *he is went*, *I had ſaw it*, *we are came*, *they are fell*, &c. A Miſtake of the Preterit Active for the Participle Paſſive, would indeed produce a very odd Effect in Latin or Greek; and *in Engliſh it is altogether as ungrammatical.*

Writ, however, may be allowed as the Contraction of *written*, and, in Poetry, ſeveral other Abbreviations (as *hid* for *hidden*, &c.) may be uſed, without incurring the Imputation of grammatical Inaccuracy.

IMPERSONAL VERBS.

Impersonal Verbs are thoſe which are not conſidered but as being in that peculiar Mode, which is appropriated to the Third Perſon Singular: As, it *repenteth*; it *behŏveth*; it *irketh*; it *thunders*; it *rains*; it *ſnows*, &c.

In

In Greek and Latin the Nominative Caſe never appears before them; and, in Engliſh, the Nominative, which is the Pronoun *it*, is frequently omitted; for we often properly ſay, "as *follows*, as *appears*, *may be*," &c. inſtead of as *it follows*, as *it appears*, *it may be*, &c.

There have been many vain, and even ridiculous Diſputes whether ſuch Verbs, as theſe, can juſtly be called *Impersonal* or not. Indeed, becauſe the Nominative is always either expreſſed, or underſtood, a learned and judicious Prelate plainly tells us, "There is no ſuch Thing in Engliſh, nor indeed in any Language, as a Sort of Verbs, which are really *Impersonal*." Nor is that famous Engliſh Grammarian the only Perſon of Erudition, who has taken Offence at this Name, and imagined thoſe Verbs, as well as others, to be really *Perſonal*. But, however, becauſe their Nominative can *never* be a *PERSON*, but is always a *Thing*, it ſeems *unreaſonable* to deprive them of their ancient Term; for ſurely it can never be rationally ſaid, that the Word *Impersonal* does indeed give any unjuſt Idea of their Character. What better Term can be invented, in order to expreſs the Nature of ſuch Verbs, as, ſtrictly ſpeaking, are really *without a Perſon*?

AD-

ADVERBS.

ADVERBS may generally be conſidered as the *Epithets of Verbs;* for an Adverb may expreſs the *Quality of an Action*, in the ſame Manner as an Adjective ſignifies the Quality of a Noun. Becauſe, however, Adverbs are applied to various Purpoſes, by carefully reading a Liſt of them, they may be more thoroughly underſtood than by any Definition that can be given.

1. Adverbs are ſometimes expreſſive of *Subſtance*: As, *bodily*, *ſubſtantially*, *corporeally*, *eſſentially*, *ſpiritually*, &c. Hence ſuch are indeed *Adverbs of Subſtance*.

2. Some likewiſe ſignify *Number*, or *Extenſion*: As, *once*, *twice*, *thrice*, *ſecondly*, *thirdly*, *fourthly*, *fifthly*, *ſixthly*, &c. expreſs *Number*; and *exceedingly*, *greatly*, *enough*, *almoſt*, &c. imply *Extenſion*. Both theſe Sorts are called *Adverbs of Quantity*.

3. Some denote,
   - A *mental Habit*: As, *wiſely*, *valiantly*, *virtuouſly*, *vitiouſly*, *fooliſhly*, &c.
   - *bodily, or mental Powers*: As, *mightily*, *powerfully*, *forcibly*, *ſtrongly*, *feebly*, *weakly*, *ſenſibly*, *willingly*, &c.
   - A *ſenſible Quality*: As, *coldly*, *warmly*, *ſourly*, *ſweetly*, *bitterly*, *loudly*, &c.
   - *Figure*, or *Shape*: As, *roundly*, *circularly*, *triangularly*, *elegantly*, &c.

   All ſuch are called *Adverbs of Quality*.

4. Sepa-

4. Others ſignify,
Separation: As, *ſeparately*, *diverſely*, *disjunctively*, *ſingly*, *diſtinctly*, &c.
Contrariety: As, *contrariwiſe*, *differently*, *otherwiſe*, &c.
Reſemblance: As, *ſo*, *thus*.
Aſſemblage, or *Coexiſtence*: As, *jointly*, *together*, *conjointly*, &c.
Cauſe, or *Conſequence*: As, *conſequently**, *wherefore*, &c.
Or *Order*: As, *afterwards*, &c. This fourth *Category*, or *Predicament*, comprehends *Adverbs of Relation*.

5. Some alſo are ſuppoſed to imply,
Mental Action, Such as:
Affirmation: As, *yes*, *truly*.
Negation: As, *no*, *not*.
Aſſurance: As, *indeed*, *undoubtedly*, *certainly*.
Conjecture, or *Doubt*: As, *probably*, *poſſibly*, *perhaps*.
Preference: As, *eſpecially*, *rather*.
Interrogation: As, *how? when?*
Conceſſion: As, *well*.
Bodily Action: As, *ſnatchingly*.
Motion: As, *haſtily*, *ſwiftly*, *rapidly*, *ſlowly*, *tardily*.
Reſt: As, *quietly*, *ſtilly*, *ſilently*, &c. All which have been conſidered (yet with no great Propriety) as *Adverbs of Action*.

* N. B. *Conſequently*, *wherefore*, &c. are indeed *Adverbs* when they do *not conjoin* Words together, and when they follow a Conjunction.

6 *Paſ-*

6. Others denote,
   - *Paſſion:* As, *lovingly, amiably, affectionately, paſſionately, angrily,* &c.
   - *Diſorder:* As, *ſickly, diſtractedly, madly, confuſedly, outrageouſly,* &c.

   And both theſe Sorts are *Adverbs of Paſſion.*

7. Some are *Adverbs of Place,* denoting,
   - *To a Place:* As, *hither, whither, thither.*
   - *In a Place:* As, *here, where, there.*
   - *Towards a Place:* As, *forward, backward, upward, downward,* &c.
   - *From a Place:* As, *hence, whence, thence.*

8. There are, moreover, *Adverbs of Time:* As, *when, then, now, never, ſometimes, often, ſeldom, preſently, always,* &c.

9. And, laſtly, there are a few *Adverbs of Poſition,* or *Situation:* As, *ſideways, obliquely, ſupinely,* &c.

Note, Whatſoever Ariſtotle, or his Followers, may ſay of a *tenth Category,* denoting *Habit,* or *being habited,* it is certain, that it is contained in ſome of the foregoing.

To *ten general Heads of Diviſion,* that ancient Philoſopher ſuppoſed, that every Thing, which the human Mind could conceive, was reducible; and the ten Categories [*Subſtance, Quantity, Quality, Relation, Action, Paſſion, Place, Time, Situation,* and *Habit*] were long admired as complete; though they are evi-

evidently exceptionable. Thus, however, we have a general Idea of the ſeveral Uſes, to which Adverbs are applied.

Adverbs promote Brevity; and, when they are judiciouſly and ſparingly uſed, they promote Energy of Expreſſion alſo; but, when they are employed in too great an Abundance, they make pompous and noiſy Sentences, and become both cumberſome and uſeleſs.

They are *added to Verbs*: Thus; he *ſpeaks eloquently; walks gracefully; ſings charmingly; reads well; dreſſes neatly; gives liberally; lives piouſly.* They are ſometimes likewiſe joined to that Part of a Verb called a *Participle*: As, *loving unfeignedly; ſpeaking forcibly; hearing attentively; labouring diligently; living virtuouſly*, &c.

Sometimes alſo they are joined to *Adjectives*: As, *truly good; exceedingly great; perfectly happy; extremely miſerable*, &c.

And ſometimes they are added to *other Adverbs*: As, *much too great; very much; not very wiſely*, &c.

Some few of them are varied by the Degrees of Compariſon: As, *ſoon, ſooner, ſooneſt; often, oftener, ofteneſt.* But the Formation of the Comparative and Superlative Termination is, in Adverbs, generally improper; for we muſt not ſay *righteſt, ſeldomeſt, hardlier, eaſilier, ſtronglier, highlier, highlieſt*, &c. but *moſt right, moſt ſeldom, more hardly,*

hardly, *more eaſily*, *more ſtrongly*, *more highly*, *moſt highly*, &c.

They are ſometimes *derived from Nouns*: As, *daily*, *hourly*, *leiſurely*, &c. from *Day*, *Hour*, *Leiſure*, &c.

Sometimes alſo they are *derived from Adjectives*: As, *happily*, *miſerably*, *marvellouſly*, *pitifully*, *graciouſly*, &c. from *happy*, *miſerable*, *marvellous*, *pitiful*, *gracious*, &c.

And ſometimes Adverbs are *derived from Participles*: As, *believingly*, *perſeveringly*, *affectedly*, &c. from *believing*, *perſevering*, *affected*, &c.

So much on Adverbs.

CONJUNCTIONS.

CONJUNCTIONS are thoſe Parts of Speech, which, by *conjoining*, or uniting Words, or Sentences together, connect our Thoughts, and expreſs their Dependence.

There are two particular Sorts of Conjunctions; namely, *Copulative* and *Disjunctive*.

Copulative Conjunctions * may join two, or more Sentences together, and *copulate* their Signification:

* *Note*, It is not indeed true, that Conjunctions *always* connect Sentences; "*ſo as out of two to mak one Sentence:*" If A, B, *and* C, form a Triangle, A is not a Triangle; B is not a Triangle; C is not a Triangle: A Man *and* a Woman are a ſuitable Couple;

nification: Such are *and*, *alſo*, &c. As, you, *and* I, and Mr. Z——, were educated at Cambridge; that is, you were educated at Cambridge, I was educated at Cambridge, Mr. Z—— was educated at Cambridge. But

Disjunctive Conjunctions, although they alſo conjoin Sentences together, yet disjoin their Signification: Such are *but*, *unleſs*, &c. As, you and I are Members of the Church of England, *but* Mr. X—— is a Diſſenter.

Theſe two Claſſes may be ſubdivided into many others of a ſubordinate Kind: As, *Continuative*, *Suppoſitive*, *Poſitive*, *Caſual*, *Adverſative*, *Comparative*, *Conditional*, *Concluſive*, &c. for it is as *needleſs*, as it is tedious, to enumerate and explain the many Sorts of Conjunctions; in the Arrangement of which ſome Authors have laboured much to but little Purpoſe.

ple; but a Man is not a Couple; nor is a Woman a Couple.

N. B. *Therefore*, when it merely ſignifies *for this Reaſon*, without *conjoining* Sentences, is really an *Adverb*; but when it alſo *conjoins*, it is a *Conjunction*. The like Obſervation may be made of *accordingly*, *wherefore*, and *conſequently*; for, when, without their Aſſiſtance, a Connection is formed, they muſt needs be *Adverbs*; but, when they are neither ſupported, nor preceded by ſome other Connective (as, by *and*, or *but*; or by being joined to *if*, *ſince*), they are truly *Conjunctions*.

PREPOSITIONS.

IN the General, Prepoſitions do briefly expreſs *Relations of Place*; and, when they are figuratively uſed, they likewiſe import other Relations.

There are two Sorts of Prepoſitions; and they are *Separable*, and *Inſeparable*.

Separable Prepoſitions are thoſe which are uſed *ſeparately*, or without Compoſition: As, *about*, *above*, *after*, *againſt*, *among*, *amongſt*, *at*, *before*, *behind*, *below*, *beneath*, *between*, *betwixt*, *beſide*, *beyond*, *by**, *for*, *from*, *in*, *into*, *out*, *of*, *on*, *over*, *to*, *through*, *unto*, *under*, *upon*, *with*, *within*, *without*, &c.

And *inſeparable Prepoſitions* are thoſe which can never be uſed *ſeparately*, but are only found in the Beginning of Words, as combined with them: As, *a*†, *ab*, *abs*, *amphi*, *ana*, *ante*, *anti*, *circum*, *con*, *contra*, *counter*, *de*, *dis*, *e*, *en*, *enter*, *ex*,

* *Note*, Whatever Grammarians may have ſaid to the Contrary, it is certain, that *concerning* is not a *Prepoſition*, but *always* a *Participle*: So alſo is *according*; and *out of* muſt not be conſidered as *a Prepoſition*, but as *two* Prepoſitions. Alſo,

† *Note*, In ſuch Phraſes, as *a* coming, *a* fiſhing, *a* going, *a* Shore, *a* Foot, &c. *a* is thus before Nouns and Participles, no Doubt, a Prepoſition, and ſup-

lies

ex, *extra*, *inter*, *intra*, *mis*, *meta*, *fore*, *op*, *per*, *poſt*, *pre*, *pro*, *peri*, *preter*, *re*, *retro*, *ſe*, *ſub*, *ſubter*, *ſuper*, *ſyn*, *trans*, &c.

It is remarkable, that for the Sake of a more eaſy and agreeable Sound, inſeparable Prepoſitions do ſometimes change a final Conſonant, and require it to be like the Conſonant with which the Word, or compounded Part, begins: As, *com*menſurable, *com*migrate, &c. inſtead of *con*menſurable, *con*migrate, &c.

INTERJECTIONS.

INTERJECTIONS are rather the Signs of Feeling than of Thought, and well ſuit to expreſs, in a moſt compendious Way, a ſudden Paſſion, or Emotion of Mind.

Hard indeed has been the Uſage of this Claſs of Words: Some have not allowed it to be any Part of Speech at all; and others have conſidered it as a Relic of thoſe barbarous Cries, which art-

plies the Place of *on*: I am *on* coming—*on* Shore; that is, *upon* the very *Act* of coming—*upon* the Coaſt.

Much in the ſame Manner John *of* Gaunt, by familiar Uſe, has become John *a* Gaunt; and ten *o'*Clock (that is ten *on* the Clock, rather than *of* it) is pronounced ten *a* Clock. Such Phraſes, being eſtabliſhed by good Authority and Reaſon, ſhould, in familiar Diſcourſe, never be utterly rejected.

leſs Men uttered before the Invention of Speech. It is quite unreaſonable, however, to conſider theſe Symbols of Senſation as no Sort of *Words*; for ſuch they really are, and conſequently a *Part of Speech*; nor, unleſs we can ſuppoſe, that dumb Savages could all on a ſudden commence eloquent Philoſophers, is it therefore rational to imagine, that the Parts of Speech are any artful Invention.

It is granted, that *ha, ha, he,* are rather Signs of Laughter than Interjections; or, they are only Marks to ſhow, that ſome Perſon laughed; for the inarticulate Convulſion, which is called Laughter, is *really no Part of Speech*, but a natural Agitation, which does not require to be expreſſed by any Sort of Words at all. In Reality, therefore, *there is no Interjection expreſſive of Laughter.*

Indeed the Interjections are but few*; and either in Diſcourſe, or in Compoſition, they ſhould be *naturally* and *ſparingly* uſed.

The Interjection *O*, is, before a Noun, particularly expreſſive of an Addreſs made to ſome

* *Note*, It is ridiculous to conſider *well done! O ſtrange! bravely done! prodigious!* and *indeed!* as Interjections. *Well*, *bravely*, and *indeed*, are *Adverbs; done* is a *Participle* of the Verb *to do;* and *ſtrange* and *prodigious* are *Adjectives.* However, it is not only *erroneous*, but even *abominable*, to mention a *vile Imprecation*, as an *Interjection*, and teach Children what they ſhould never hear.

Per-

Perſon, or Thing; and by it, the Vocative Caſe is the more plainly marked.

Interjections expreſs,

Sorrow: As, *ah. alas! alack! alackaday! heyho*!*
Joy: As, *hey! heyday!*
Contempt, or *Averſion*: As, *fy! tuſh! foh! piſh! pugh! tut!*
Wonder, or *Surpriſe*: As, *hah! aha! ha! O! oh!*
Exclamation, or *Call*: As, *ho! hoa! ſoho! holla!*
Deſire of Silence: As, *hiſt! mum†!*
Deſire of Attention: As, *lo! hem!*
Languor: As, *heigh-ho!*

N. B. With great Impropriety Greek Grammarians have referred the Interjections to the Claſs of Adverbs; for they are neither like Adverbs, *added to Verbs*, nor do they *modify*, or *limit* the *Meaning* of an *Attribute at all.* In ſhort, *Interjections are not Adverbs in any Senſe whatever.*

* *Note*, An Interjection is often expreſſive of *different Paſſions*: As, *Joy*, and *Sorrow*, &c.

† *N. B. Hark! huſh!* and *whiſt!* are *Verbs* of the *Imperative Mood.*

So much on ETYMOLOGY.

III. SYNTAX.

SYNTAX [Compoſition] is the Art of rightly *compoſing* Words into Sentences.

A *Sentence*, or Set of Words ſuppoſed to comprehend ſome perfect Senſe, or Sentiment, may be either *Simple* or *Compound*.

A *Finite Verb* is a Verb in the *Indicative*, the *Imperative*, or the *Subjunctive Mood*.

A *Simple Sentence* contains no more than *one Subject*, and a *Finite Verb*: As, *I ſtudy*; or, *Happineſs is the grand Purſuit of all Mankind*.

But a *Compound Sentence*, having always more than one Subject and one Finite Verb, may *conſiſt* of *two*, or *more*, *ſimple Sentences* connected together: As, *Happineſs*, *which is the grand Purſuit of all Mankind*, *was never yet found in the Bowels of the Earth*.

Syntax is divided into two Particulars; namely, *Concord* or Agreement, and *Government* or Regimen.

Concord is when one Word *agrees* with another; which is, when it is in the *ſame Caſe*, *Number*, *Perſon*, or *Gender*.

And *Government* is when one Word *governs* another; which it is ſaid to do, when it *requires* the other to be in *ſome particular Caſe*, or *Mood*.

CON-

CONCORD.

Concord is *threefold:*

1ſt. A *Verb* with a *Nominative*;
2ndly. A *Pronoun* with a *Noun*; and,
3dly. A *Noun* with a *Noun.*

Of the *Concord* of a *Verb* with a *Nominative.*

Rule I. A Verb muſt agree with the Nominative Caſe in Number and Perſon: As, *thou learneſt; he ſays.*

Note 1. In this Example, *thou*, the Nominative Caſe, is the Second Perſon Singular: and the Verb, *learneſt*, being ſo likewiſe, therefore *agrees* with it: So alſo does the Verb, *ſays*, with the other Nominative, which is *he;* becauſe they are both the Third Perſon Singular. Hence it appears, that ſuch vulgar Expreſſions, as "*ſays I,*" *thou ſays, thou learns,* "*I thinks ſometimes,*" &c. are ungrammatical. And,

Note 2. Every Finite Verb has always a Nominative either expreſſed or implied.

Note 3. A Verb is ſometimes omitted, but underſtood: As, "*To whom thus Eve;*" that is, *ſaid.*

Note 4. A *Collective* (or a Noun, which, by referring a *Plurality* to *one Claſs*, allows them to be conſidered as an Unity) may have a Verb and a Pronoun

agreeing with it, either in the Singular, or in the Plural Number: As, the *Aſſembly was* very numerous; the *Multitude* of the Saints *are* guarded by a heavenly Hoſt. But,

Note 5. When a Noun, thus *ſignifying Many in the Singular* Number, has a Verb agreeing with it in either Number, it is quite improper to alter that Number, and to uſe *both* a *Verb Singular* and a *Verb Plural* for the *ſame Nominative*; for every Thing muſt be conſidered, and abide, as *Singular* or *Plural*.

Note 6. A Perſon, ſpeaking of himſelf, ſometimes uſes the *Plural* Number: As, *we* muſt tell you the Truth; that is, *I* muſt, &c. But this needs not be often.

Concord of a *Verb* with a *Nominative*.

Rule II. *Several Nouns Singular*, connected by a *Copulative* Conjunction, may be concordant with *Verbs*, *Nouns*, and *Pronouns Plural*; and ſometimes they may agree with a *Verb Singular*; becauſe it may be conſidered as applied to them *ſeverally*: As, *Cicero and Demoſthenes* were learned; *they were* moſt excellent *Orators*: "*Sand, and Salt, and a Maſs* of Iron, *is* eaſier to bear than a Man without Underſtanding."

Note 1. *Two*, or *more Nouns* in the *Singular* connected by a *Diſjunctive* Conjunction can neither have a *Verb*, *Noun*, nor *Pronoun*, agreeing with them in the *Plural* Number; becauſe the *Verb*, *Noun*, or *Pronoun*, being referred to the preceding Nouns *ſeparately*

rately underſtood, it cannot agree with them as collectively conſidered, and conſequently muſt be in the *Singular* Number: As, neither *Cicero, nor Demoſthenes was a Chriſtian;* not *were Chriſtians.*

Note 2. When Terms of different Perſons, in the Singular Number, are ſo connected together, that they may require a Verb *Plural*, in making a Pronoun agree with them, the *Firſt Perſon* is deemed preferable to the *Second*, and the *Second* more worthy than the *Third:* As, *he* and *you* and *I* do determine to defend *our* King at the Hazard of *our* Lives and Fortunes; *you* and *he* have acquired to *yourſelves* great Preferment; and *you* are worthy of the Honour which is conferred upon *you.*

Note 3. When the Pronouns of the Firſt and Second Perſons Singular are mentioned by us, we do not, as the Latins do, give Precedency to the Firſt, and ſay *I and you*; but, on the Contrary, we ſay, *you and I.*

Note 4. When, in order to make a Verb agree with ſeveral Terms in the Singular Number, the Choice of it is once made, that Choice muſt never be altered, ſo as to employ both the *Singular* and *Plural* to the *like Subject*; for the Numbers muſt not be confounded together: Nothing can be both Singular and Plural.

Rule III. When the Subſtantive Verb is not in the Infinitive, it has always a Nominative Caſe after it; but the Infinitive, *to be*, requires the ſame Caſe after that it has before it: As, *I*

am he: you took *it to be her*; but *this Lady* ſeems not *to be ſhe.*

Note, The Infinitive of the Verb Subſtantive can never have an Objective (or, as ſome will call it, an Accuſative) Caſe after it, but when ſome Tranſitive Verb requires ſuch a Caſe before it. That Rule, however, is not properly expreſſed, which ſays, "The Verb *to be* has always a Nominative Caſe after it, unleſs it be in the Infinitive"—for in that alſo it may ſometimes require a Nominative Caſe. Therefore a *Dictionary* ſeems not to be *right*, in ſaying, "The Subſtantive Verb, *to be*, governs a Nominative after it, except it be in the Infinitive." But, if there be an Author that is faultleſs, the learned *Biſhop* appears not *to be HE.*

Rule IV. The Infinitive, or even a Sentence, frequently goes before a Verb as its Nominative: As, *to riſe* early *is* healthful; "*Fear God and honour the King*," *is* an Injunction of the Goſpel.

Note 1. A Part of a Sentence is ſometimes made the Nominative of a Verb: As, *that the Way to Heaven, is* the Way of Pleaſure, no true Chriſtian *can* well *doubt.*

Note 2. The Infinitive, or even the Participle Active, when it is employed as independent on any other Part of a Sentence, is made *Abſolute:* As, *to conclude*; this, comparatively *ſpeaking*, is true. Thus the Infinitive ſupplies the Place of the Subjunctive Mood, with the Conjunction *that*; for, *to conclude*, ſo

ſo *to ſpeak, to proceed*, &c. means, *that I may conclude*, that I (or we) *may ſo ſpeak, that I may conclude*, &c.

Note 3. It is indeed true, that the Infinitive may do the Office of a Noun; ſometimes as the Nominative, and ſometimes as the Objective Caſe: As, if we ſay, *to be* virtuous *is* neceſſary, it is as much as to ſay, *Virtue is* neceſſary; and, good Children *love to learn*, is an Affirmation which imports, that good Children *love Learning*. Therefore ſome Grammarians have improperly called the Infinitive a "*Verbal Noun*;" for it is not the *Name of a Thing*; nor can it be reaſonable to call the Verb *itſelf* "the *Noun of the Verb*." How ſtrange is it, that, in conjugating, Grammarians ſhould *begin with the Infinitive*, and gravely ſpeak of the Verb, *TO BE, TO HAVE*, or *TO LOVE*," and yet afterwards ſee it as a *Mood*, or a *Noun*, and raiſe the *Foundation* to the *End of their Work!* If the *ſeveral Forms*, and *Moods* of the Verb are derived from it, what can it be but the *very Foundation* of them? And what can *they* be but the *ſeveral Variations* and *Meanings* of the *Verb?*

Concord of a *Relative* with its *Antecedent*.

Rule V. A *Relative* Pronoun muſt agree with its Antecedent in Perſon, Gender, and Number: As, "Bleſſed is the Man *who* feareth the Lord."

Note 1. In this Example, *Man* is the *Antecedent*, which is of the *Maſculine* Gender and *Singular* Number;

ber; and the Relative, *who*, thus agreeing with it, has therefore the Verb [*feareth*] in the Third Perſon *Singular*; for the Pronoun is the Nominative Caſe to the Verb, to which it belongs, unleſs ſome other Nominative be placed between it and the Verb: As, the Man, *who is* wiſe, will learn. But,

Note 2. It is moſt manifeſt, that the Caſe of the Relative does not depend upon the Antecedent, but upon another, or the ſame, *Subſtantive following*: As, I received your Letters, *which* [Letters] *were* truly acceptable. In this Inſtance, the Pronoun, *which*, being in the *Nominative*, cannot agree with the preceding Noun, *Letters*; becauſe this Antecedent is in the *Objective* Caſe. So that it is a great Miſtake to imagine, that "the Relative muſt agree with its Antecedent---*in Caſe*."

Note 3. Such a Pronoun may generally be conſidered as being between two Nouns: With the *former* it *always* agrees in *Gender* and *Number*; but with the *latter* only, as an Adjective with a Subſtantive, it muſt agree in *Caſe*: And when a Nominative comes between it and the Verb, it muſt be in the ſame Caſe that the Verb requires; for *when it is not the Nominative to a Verb, a Prepoſition going before, or a Verb Tranſitive following, muſt needs govern it in the Objective Caſe*. Let a few Examples be carefully noticed:--- *Whom* ſhould I ſee —— (not *who* ſhould I ſee, as it is vulgarly ſaid) the very Perſon *whom* I was ſeeking. To *whom* ſhall I ſpeak? Or, leſs elegantly, by ſeparating the Prepoſition from the Pronoun,---*whom* ſhall I ſpeak to? *Whom* does he think ſufficient? The Perſon, *who*, I am happy to find, is your Friend.

Friend. It is not he, *whom* I have found to be your Adverſary, and *whom* I diſlike. Theſe Examples may be ſufficient to ſhow the Learner how to uſe the Relative, or Subjunctive Pronoun.

Note 4. The Relative is ſometimes omitted, but underſtood: As, the Book you are reading (that is, *which* you are reading) is an Engliſh Grammar; the Man you ſee (that is, *whom* you ſee) is a Chriſtian.

Note 5. When the Relative may be referred to in the Second Perſon, as well as the Firſt, both it and the Verb following may agree in Perſon with either of them: Thus; "*I* am the LORD *that maketh* all Things; *that ſtretcheth* forth the Heavens alone; *that ſpreadeth* abroad the Earth." Which Declaration would have been no leſs grammatical, if the Verb had been cauſed to agree with the Firſt Perſon, "*I*," inſtead of the Third Perſon, "*the LORD*:" As, *I* am the *LORD*, *that* (or who) *make* all Things, &c. *I* am the *Perſon who ſay* (or ſaith) it. But, when the Choice of the Perſon is made, that Perſon ſhould be continued throughout a Sentence; for, in every Inſtance, a Confuſion of Perſons ſhould always be carefully avoided. Therefore one cannot properly ſay, *I* am *he*, *who ſaith* it *myſelf*; *thou art* the *Perſon who ſaid* it *thyſelf*; *thou art* my *Friend*, *who* always *ſhows thy* Love to me; becauſe all ſuch Expreſſions, confounding the Perſons, are evidently Solœciſms.

Note 6. It is not true, that "every Relative muſt have an *Antecedent*, to which it refers, either expreſſed, or underſtood." In *which Miſtake—which* is here a Relative; and, in the like Phraſe, it never relates to an *antecedent*, but to a *ſubſequent* Noun.

Con-

Concord of a *Demonſtrative* with its *Noun.*

Rule VI. A Demonſtrative Pronoun muſt agree in Number with the Nouns to which it belongs: As, give me *thoſe* Books.

Note 1. *They*, or *them*, being a Perſonal Pronoun, "ſend me *them* Books," is a Solœciſm; for how common ſoever ſuch a Phraſe may be, it is no leſs abſurd than *he* Book, or *they* Books are here: Inſtead of which, we ſay, accordingly as the Book, or Books, may be *near*, or at *ſome Diſtance from us*, *this*, or *that* Book, and *theſe* or *thoſe* Books. Suppoſe a Pen to be in your Hand and mine: Speaking of it in my Hand, I ſay, *this* Pen; but of it in your Hand, I ſay, *that* Pen. Alſo of Things lying before us, we may ſay *theſe*; but of Things *beyond* theſe, or *further off*, we ſay *thoſe*.

Note 2. Becauſe the Word *Means* is really *Plural*, and *this*, or *that*, is Singular, the common Phraſe, "by *this Means*," or "*that Means*," is ungrammatical. In the Plural, it ought to be either *theſe*, or *thoſe Means*; and in the Singular, as it is uſed by the accurate and judicious Hooker, it muſt be *this Mean*, or *that Mean*. The like may be obſerved of "*this* five *Months*," *this* nineteen *Years*, *theſe*, and *thoſe* Kind; and *one* who is your *Betters* (it ſhould be Better) thinks it *their* (it muſt be *his*) Duty, for, in all ſuch Expreſſions, the *Pronoun* does *not agree in Number* with the *Subſtantive*. But,

Note 3. Numeral Adjectives, implying Plurality, may be added to Nouns of Number, Weight, and Mea-

Meaſure, even in the Singular Form: As, *three Score*, a *hundred Pound*, and *ten Fathom*.

Note 4. When *this* or *theſe*, *that* or *thoſe*, relate to a Sentence preceding; *this* or *theſe* muſt refer to the *latter Part* or *Noun*, and *that* and *thoſe* to the *former*.

Concord of *Diſtributive Pronouns*.

Rule VII. The Diſtributives, *every*, *each*, and *either*, muſt agree with Verbs, Nouns, and Pronouns *Singular*; unleſs they be joined to ſuch a Noun Plural, as gives the Idea of an Aggregate: As, *every Tree* may be known by its Fruit; *every three Years* we ſhould be favoured with the Biſhop's Viſitation.

Note 1. *Every* implies *many* (at leaſt, more than two) *taken ſeparately*; and *each* denotes *both* (of them) *diſtinctly*, or *ſeparately* underſtood; but *either* ſignifies only *the one*, or *the other disjunctively* conſidered. Therefore *every*, *each*, or *either*, is *Singular*. They ſhould not, however, be confounded together: *Every* ſhould be employed where neither *each* nor *either* can properly be uſed: And *each* can never, with Propriety, be employed for *either*; nor can *either* be juſtly uſed inſtead of *each*. Yet *every one* of theſe Words *is* often very improperly made uſe of. On this Account the Student ſhould take the more Notice of their peculiar Signification, and the more carefully avoid their Abuſe. Indeed I do not think *any one* ſkilful in the Engliſh Language, who *lets* (we muſt

muſt not here ſay *let*) either *his* Tongue (not *their* Tongue) or *his* Pen make Blunders of this Sort.

Note 2. *Either* is not always uſed as a Pronoun: It is frequently a *Conjunction Diſtributive*; and as ſuch, it has *or* as its Correſpondent.

Concord of *one Noun* with *another.*

Rule VIII. One Noun agrees with another in the ſame Caſe, when it ſignifies the ſame Thing: As, *Longinus*, the *Rhetorician.*

Note 1. When one Subſtantive is thus added to another, in order to explain, or expreſs its Meaning, they are ſaid to be *connected by Appoſition*; or elſe we ſay, that *the latter* is *put in Appoſition to the former.*

Note 2. Nouns may thus be put together by Appoſition in any Caſe: As, *O Man, thou loſt Mortal!* why doſt thou not ſeriouſly prepare for thy "*long Home*," the *inviſible World*, whither thou art haſtening apace? for thou art a Son of *Adam*, that *primitive Apoſtate*, who by eating the forbidden Fruit, poiſoned thy very Blood, and thus introduced *Sin*, and *Death*, the *common Wages* of Sinners!

Rule IX. A Noun, or a Pronoun, and a Participle, having no Dependence upon any other Part of a Sentence, make the *Caſe Abſolute*: As, *he running out*, away I went after him; that is, *when he ran out*, I went away after him.

Note

Note, The Adverbs *when*, *while*, &c. being thus left out, the Phraſe anſwers to the *Ablative Abſolute* of the Latins; but, undoubtedly, in Engliſh the *Caſe* is *always the Nominative*. In this Inſtance therefore, let the Student take Care not to conform to the Latin, with which the Engliſh has no more to do than with the Greek; and, if ſome Men of Learning had but remembered, that in the Greek the Caſe Abſolute is always the *Genitive*, they might have perceived the Abſurdity of forcing the Engliſh Syntax under the Rules of any foreign Language!

Obſervations on Adjectives.

Rule X. Two Perſons or Things compared together, cannot have the Superlative Degree applied to either of them: As for Inſtance, we muſt not ſay the *wiſeſt of the two*, but *the wiſer*; nor indeed muſt we ſay *the wiſer of the three*, but *the wiſeſt*.

Note 1. In Words of two Syllables, there can be no ſuch a Thing as the *laſt Syllable*: It muſt be the latter. Therefore, the learned Grammarian himſelf wrote *ungrammatically*, when he ſpake of "*Diſſyllables* ——ACCENTED on the *laſt Syllable*."

Note 2. Every Adjective relates to ſome Noun, either expreſſed or underſtood: As, the *Brave*, the *Great*, the *Learned*; that is, Perſons.

Note 3. As in Engliſh, an Adjective has no Variation of Number, Caſe, or Gender, in theſe Reſpects *it muſt needs agree with its Subſtantive*.

Note

Note 4. There are ſome Adjectives, which without Variation are derived from Verbs: As, *regenerate*, *contaminate*, *elate*, &c. Such ſeem to be Latin Paſſive Participles adapted to the peculiar Ending of the Engliſh; and they have the Signification of the Paſſive Participles of thoſe Verbs from which they come. They muſt not, however, in this Form, ever be uſed as Engliſh Participles.

Note 5. A Noun, when by a Hyphen it is united to another Noun, ſupplies the Place of an Adjective: As, *Church-Walls*, *Goſpel-Miniſters*, *Sea-Water*, &c.

Government.

Government is *fourfold*:

1. Of *Nouns*;
2. Of *Verbs*;
3. Of *Prepoſitions*; and
4. Of *Moods*.

Of the *Government of Nouns.*

Rule XI. One Noun ſignifying the Poſſeſſion or Property of another Noun, governs it in the Genitive Caſe: As, *Man's Life*; or, by a Circumlocution, we ſay, *the Life of Man*.

Note 1. Every Genitive Caſe has ſome Noun, to which it belongs, either expreſſed or underſtood: As, *the Rector of St. Peter's*, means *the Rector of the Church of St. Peter*; and, when we ſpeak of *St. Paul's* in London, we mean *St. Paul's Church*.

Note

Note 2. Sometimes more Genitives than one occur; or, one Noun in the Genitive governs another in the Genitive: As, *a Miniſter of the King's*; which means, *one of the Miniſters of the King*; a Gentleman honourably employed in the Adminiſtration *of the Government of the State.*

Note 3. The Genitive of a Noun, thus governed by another Noun, may often be ſupplied by an Adjective: As, inſtead of the *Hiſtory of the Church*, we may ſay, the *Eccleſiaſtical Hiſtory.*

Note 4. *The LORD's Day*, and *the Day of the LORD*, have not the ſame Meaning: For the former Phraſe denotes *Sunday, the Day which he hath appropriated for his own particular Service*; but the latter means the *Day of his ſecond Appearance*, or that *peculiar Time which he hath appointed for the Judgement of the Quick and Dead.*

Government of Verbs.

Rule XII. A Verb actively tranſitive governs the Objective Caſe: As, the King *loves us*, and we *eſteem him.*

Note 1. The Active Participle governs the ſame Caſe after it, that the Verb itſelf of which it is a Part, requires: As, *loving them; ſeeing us; admiring him; adviſing her.*

Note 2. The Participle Active with a Prepoſition before it, and governing the Objective Caſe, anſwers to the Gerund of the Latins: As, Happineſs is to be attained *by obeying* GOD; *by avoiding* Evil, and *by doing* Good; *by ſeeking* Peace, and *by enſuing* it.

Note

Note 3. The Active Participle must not be used in a Passive Sense; for to make a Passive Participle of it, is to force it to an Office which it can never with Propriety fulfil. Yet this is a *vulgar Error*, into which some of our best Writers have unhappily fallen. Thus, *mistaking* is used for *mistaken*; *wanting* for *wanted*; *owing* for *owen*; and *beholding* for *beholden*. When *I mistake*, or *am mistaking*, *I misunderstand*; but when *I am mistaken*, *I am misunderstood*. Thus the Absurdity of confounding these two Participles, as having the same Sense, is most evident.

Note 4. Some Verbs (such as Verbs of *teaching*, &c.) may govern two Objectives, the one of a Person, and the other of a Thing: As, I *teach you* the *Grammar*; it *cost me* three *Shillings*.

Note 5. Some Passive Verbs have a Nominative Case after them, as well as before them: As, *Homer is accounted* the most learned *Poet*; *Paul* of Tarsus *is* by Longinus *called* an *Orator*; and *Longinus is thought* a most judicious *Critic*; a *Blasphemer was made an Apostle*. In these Examples (and in such Phrases, as *I am she*, the *Caterpillar becomes a Butterfly*, &c.) we say, that the latter Noun agrees in Case with the former, or that the Verb governs the Nominative Case.

Rule XIII. One Verb governs another in the Infinitive: As, *love to learn*; and never *scorn to be taught*.

Note 1. There are many Verbs, which, when others follow them in the Infinitive, generally require the

the Prefix, *to*, to be omitted: Such as *bid*, *dare*, *hear*, *feel*, *let*, *make*, *need*, *ſee*: As, I *bade* them *do* it; they *dare* not *touch* it; I *hear* them *ſay* it; I *feel* you *move*; you will *let* me *believe* it; they *make* us *run*; we *need* not *fear*; we *ſaw* them *weep*. In all ſuch Inſtances, *to* is moſt properly left out. *Have* alſo, when it is not uſed as an Auxiliary, ſometimes requires the Omiſſion of *to*: As, "they *would have* the Sun *ſtand* ſtill." But *ought*, which is often very improperly reckoned among the Auxiliary Verbs, neceſſarily requires *to* before another Verb following it in the Infinitive: As, you *ought to take* particular Notice of this Note. The other Examples evidently read better by the Omiſſion of *to*; yet, after ſuch Verbs, it is rather *inelegant* than *ungrammatical* to inſert this Sign of the Infinitive; and a good Ear will be a ſufficient Judge where it is proper to drop it.

Note 2. An Adjective ſometimes governs the Infinitive: As, *fit to die*; *worthy to be admired*; and *old* enough *to be married*.

Note 3. In Conformity to the Greek, *for* is ſometimes uſed before the Infinitive: As, "thoſe, who are vainly puffed up with a Conceit of their Beneficence, wiſh *for to be ſeen* of Men." However, although the Uſe of the Prepoſition, in the like Phraſe, cannot be juſtly deemed ungrammatical; yet it ſeems obſolete, and an elegant Style cannot admit it.

Note 4. The Learner ſhould take Care not to employ the Infinitive where he ſhould uſe the Subjunctive Mood. Our excellent Liturgy affords an Inaccuracy of this Sort:—"*to do* always *that* is righteous in thy Sight."

Rule

Rule XIV. The Active Participle, by assuming an Article before it, is changed into a Noun, and necessarily requires a Preposition after it: As, by *the observing of* this Rule you may avoid a common Error.

Note, Here the Preposition *of* cannot properly be admitted after the Word *observing*, without an Article; for we must not say by *observing of* this Rule, any more than by *the observing it*: Either of these two Phrases is *a Confounding of* two distinct Forms. "Will it no longer reach to *the purifying the* Heart," and "*in mumbling of* the Game," are both Blunders, which we may learn to avoid by an Example taken from the elegant Pen of the famous Addison: "The Middle Station of Life seems to be the most advantageously situated *for the Gaining of* Wisdom: Poverty turns our Thoughts too much *upon the Supplying of* our Wants; and Riches *upon enjoying our* Superfluities." Where, in the last Clause, *upon the Enjoying of* our Superfluities would not be less proper.

Government of Prepositions.

Rule XV. Prepositions govern the Objective Case: As, *to whom*; *for whom*; *by me*; *in us*.

Note 1. When a Pronoun is separated from the Preposition, which should govern it, illiterate Persons commonly, though quite ungrammatically, put it in the Nominative, instead of the Objective Case: As, "do you and all the World judge *who* this Cottage belongs

belongs *to*;" *who* ſerve you *under?* Do you know *who* you are talking *to?* "We are at a Loſs *who* civil Power belongs *to*." In all ſuch Inſtances it ought to be *whom*.

Note 2. When the Genitive Caſe is governed by the Prepoſition *of*, in this Form, it does not differ from the Objective, and therefore may properly enough be ſo called: As, *of whom; of thee; of us; of them; of me; of her; of him.*

Note 3. A Prepoſition is frequently omitted, but underſtood: As, unlike *him;* get *me* a Pen; that is, unlike *to him*, get *for me* a Pen; and give *me*, means give *to me:* Alſo in ſuch Phraſes, as "*to ſleep all Night*," and "*to walk a Mile;*" that is, *through* all the Night, *through* the Space of a Mile. And, before Nouns expreſſive of Time, *in*, or *on*, is frequently underſtood: As, *the laſt Week; this Morning;* that is, *in* the laſt Week, *on* this Morning.

Note 4. When a Prepoſition is placed after a Verb, and gives it a new Meaning, it may be conſidered as a Part of the Verb, to which it belongs: As, *to bear out; to caſt up; to fall on; to give over*, &c.

Note 5. Thoſe Verbs, which are partly compounded of Prepoſitions, have a Signification different from their ſimple Form: As, to *forſwear*; to *forbear*; to *overlook*; to *underſtand;* to *withdraw*, &c.

Note 6. A Prepoſition is often very improperly employed: As, "a Teſtimony *to* (inſtead of *of*) your moral Character.---See Leſſon XLII. in the *Exerciſes in which Punctuation is omitted.*

Govern-

Government of Moods.

Rule XVI. *If* having *but* following it; alſo *leſt*, or *that*, ſubjoined to a Command; and every Conjunction which is expreſſive of a *doubtful* Conceſſion, Condition, Suppoſition, or Exception, always governs the *Subjunctive* Mood: As, *if* he *do but* come, I will hear him, *leſt* he *ſorrow* beyond Meaſure; but take heed *that* thou *ſpeak* not to him; for *although* he *appear* dejected, yet I know not *whether* he *repent* or not.

Note 1. If I knew, that he would appear dejected, I ſhould ſay, *although he appears*, &c. for Conjunctions of a more *independent*, *abſolute*, and *poſitive* Senſe, if they do not leave the Mood to be determined by ſome particular Conditions or Circumſtances of a Sentence, always govern the *Indicative* Mood: As, *ſince* he now *repents*, I forgive him; *although* CHRIST *was* the Son of GOD, yet he was deſpiſed and rejected of Men; and *although* he *was* rich, yet for our Sakes he became poor; *if* he *was* the Saviour of the World, let us unfeignedly devote ourſelves to him.

Note 2. In the Phraſe *O that*, or *O for*, a Verb is no Doubt omitted, and underſtood: As if it were, O *(I wiſh)* that—! O *(I wiſh)* for—!

Note 3. Before a Pronoun, *may* is often improperly omitted: As, "unto which *he vouchſafe* to bring us all;" which ſhould be, unto which *may* he, &c.

Note 4. When *that* expreſſes the End or Motive of ſomething, it requires the Subjunctive Mood, with *may*, *might*, *ſhould*, after it: As, "let my People go, *that* they *may ſerve* me;" and, "*that* thou *mayeſt know*, that there is none like me in all the Earth."

Note 5. The Conjunction *that* is often left out and underſtood: As, ſee *(that)* thou *tell* no one; for I beg *(that)* it may be kept a Secret. But,

Note 6. This Conjunction *that* does not always govern the Subjunctive Mood: In every declarative Sentence, which is *not ſubjoined* as ſome Motive or End, it requires the *Indicative*. Dr. Lowth juſtly obſerves, that the Subjunctive Mood is improperly uſed in the following Inſtances: "So much ſhe fears for William's Life, *that* Mary's Fate ſhe *dare* not mourn;"—"that Birds would ſing, and think it *were* not Night:" For *that* here neceſſarily requires the *Indicative* Mood; and conſequently, the Perſonal Termination being improperly dropped, it ſhould be *dares*, and *was*.

Note 7. The ſame Conjunction can never, in the ſame Circumſtances, govern both the Indicative and the Subjunctive Mood; even although perhaps either of them would ſeparately be right. Mr. Addiſon therefore is indeed juſtly accuſed as writing improperly in the following Sentence: "*If* there *be* but one Body of Legiſlators, it is no better than Tyranny; *if* there *are* two only, there will want a caſting Voice." Surely the Conjunction *if* ſhould either introduce the Sentence as *doubtful*, and conſequently govern the Subjunctive Mood, or it ſhould

not; for no Sentence can be both abſolutely *declarative*, and really *Subjunctive*.

Note 8. *Might* is often abſurdly employed inſtead of *may*: We frequently hear, "that we *might* know," when the Meaning is *abſolutely*, *in the preſent Time*, that we *may* know——.

Obſervations on Adverbs.

Rule XVII. Two Negatives are equivalent to an Affirmative: As, I will *not* have *none*, is as much as to ſay, I will have *ſome*.

Note, The Vulgar, when they mean to make a Negation concerning ſomething, uſe two Negatives inſtead of one. As, I did *not* ſee *Nobody*; I *cannot* drink *but* two Cups; I *cannot* by *no* Means allow it; *nor* do *not*; — *nor never* will; I *can't* do *nothing* with it; I *cannot* ſay *no* more; &c. All ſuch Expreſſions therefore, Perſons of Rank and Education ſhould avoid as characteriſtical of great Vulgarity.

Rule XVIII. Adverbs can never with Propriety be uſed as Adjectives; nor can Adjectives be properly employed as Adverbs: As, inſtead of ſaying live *ſuitable*, we ought to ſay, live *ſuitably*; and for "*ſooneſt* Root," we ſhould ſay *moſt early* (or *earlieſt*) Root.

Note 1. Therefore the common Expreſſions, *exceeding* great, *extraordinary* rare, *marvellous* graceful, *extreme* ſubject, *marvellous* worthy, *extreme* unwilling,

ing, *indifferent* honeſt, *noble* looking, ſpoken *nobler*, *exceeding* clear, *agreeable* to the vulgar Reading, *ſuitable* to a Gentleman in your Station, *eaſier* diſcovered, *conformable* to the Example of CHRIST, *excellent* well, *exceeding* right, are all *evidently* ungrammatical; becauſe in them an Adjective is abſurdly uſed inſtead of an Adverb.

Note 2. The Force, or Propriety of an Adverb depends much on its Poſition. If I ſay, "he *only* ſpake three Words," the Meaning is, that he and *not another* ſpake three Words; but, he ſpake *only* three Words, denotes, that he ſpake *no more* than three Words.

The Effect of Conjunctions.

Rule XIX. Conjunctions couple together the like Caſes and Moods: As, thou and I *heard him*, and *her*; and they *were laughing* and *playing* together.

Note, Conjunctions may copulate different Tenſes: As, we ſaw him and her; they *were ſitting* at the Table, *but had dined*; *they had eaten* the Veniſon, and *were* ready for a Cup of Coffee.

Rule XX. When a Compariſon of different Perſons, or Things, is made with *than*, or *as*, the latter Noun or Pronoun is either the Nominative Caſe to the Verb, or elſe it is governed by the Verb or Prepoſition, expreſſed, or implied: As, you are better than *I*: that is, than *I am*;

and you have gotten a better Friend than *he* you loſt; that is, than *he was whom* you loſt.

Note, In all other Inſtances, if we ſupply the Part of the Sentence, which is not expreſſed, we may plainly perceive in what Caſe the Noun, or Pronoun, ought to be: As, you think them more pious than [you think] *us*; you eſteem me more than [you eſteem] *him*; you write more judiciouſly than *he* [writes]; it was well expreſſed by him, but more elegantly by you than [by] *him*; "the Lover got a Woman of a greater Fortune than *ſhe* [was whom] he had miſſed;" he is not ſo genteel as *ſhe* [is]; you are not ſo tall as *ſhe* [is]; no Gentleman is wiſer than *he* [is]. But,

Rule XXI. When a Relative has a Reference to its Antecedent only, and to no Verb or Preposition, *than* muſt govern it in the Objective Caſe: As, "Beelzebub, *than whom*, Satan except, none higher *ſat*."

Note, It is very remarkable, that, in ſuch an Inſtance, a Perſonal Pronoun would be in the Nominative Caſe: As, Beelzebub, *than he*, &c.

Rule XXII. When the Nominative Caſe follows a Verb, or its Auxiliary, the Conjunction *if*, or *though*, is often omitted; As, charm *he* ever ſo wiſely; had *I* done this: That is, *though* he charm ever ſo wiſely; *if* I had done this.

Note,

Note, "*Never ſo*" in the Phraſes "*never ſo* good," "*never ſo* wiſely, &c." is indeed a Solœciſm: It ſhould be *ever ſo*. Likewiſe, in a ſimilar Phraſe, inſtead of *never ſuch*, we ſhould ſay, *ever ſuch*. Mark the following Sentence: *How* wiſely *ſoever* a Charmer may charm, *had* ſome People *ever ſuch* Opportunities, they would not be diſpoſed to liſten to him.

So—that, and *ſo—as*.

Rule XXIII. *That* following *ſo*, as its Correſpondent, introduces a *Conſequence*: but *ſo—as*, expreſſing a *Compariſon*, requires the Verb following to be in the Infinitive: As, connective Words are of *ſo* great Importance with regard to the Beauty and Clearneſs of Style, *that* they require a great Deal of Examination; and we cannot be *ſo* ignorant, *as* not *to know*, that Miſtakes in their Uſe are very common.

Note, There are ſeveral Conjunctions which have others belonging to them: As, *although*, *yet*, or *nevertheleſs*; *neither*---, *nor*; *either*---, *or*; *nor*---, *nor*; *as*---, *as*; *as*---, *ſo*; *whether*---, *or*: *So that* the latter Conjunction is anſwerable to the former: As, *although* many learn the Engliſh Grammar, *yet* few do thoroughly underſtand it; but, however, a competent Knowledge of it is *as* uſeful, *as* it is uncommon; and without it, *as* writes a King, *ſo* writes a Peaſant; *neither* without knowing it, can we thoroughly underſtand the Engliſh Tongue, *nor* indeed can we expreſs our Meaning with Propriety; but

either the Devotion of ourſelves to GOD, *or* a Diſpoſition to do his Will, is much more neceſſary than grammatical Knowledge; for *whether* a Perſon be learned, *or* unlearned, he may be religious and happy: But *though* Happineſs does not wholly depend upon human Education, *yet nevertheleſs* Learning may be an excellent Handmaid to Religion; and none can be *ſo* unfit to teach, *or* to rule others, *as* the Ignorant and the Illiterate; *ſo that* every Perſon, who is promoted to a Place of Honour, ought to be a Man of Erudition.

Note 2. The Conjunction *that* ſometimes introduces a Conſequence, without being the Correſpondent of *ſo*: As, you will underſtand this, if you have the Penetration of Judgement, *that* you can diſcern the peculiar Uſes of this Conjunction. In ſuch an Inſtance, ſome have improperly employed *as* inſtead of *that*: As, "it is the Nature of extreme Self-Lovers, *as* [*that*, it ſhould be] they will ſet a Houſe on Fire," &c.

Note 3. We ſometimes meet with *ſo---as* employed inſtead of *ſo---that*: As, "there was ſomething *ſo* amiable, and yet *ſo* piercing in his Looks, *as* [*that it*, it ſhould be] inſpired me at once with Love and Terror." But *as*, thus ſtanding inſtead of *that*, ſounds *ſo* diſagreeably, and is grown *ſo* obſolete, *that* it may be juſtly looked upon as ungrammatical.

Note 4. *As* is ſometimes uſed inſtead of the Pronoun *who*, *that*, or *which*: As, "had it not been for a Gentleman, *as* [who] came by;" "in the Order *as* [in *which*, or *in Order as*] they lie;" "I will offer thoſe Thoughts *as* [which] may naturally ariſe

ariſe from the Subject." But this is indeed a very awkward and improper Uſe of *as*.

Note 5. The Pronoun *who* is often very improperly employed inſtead of *as*. "I ſhall always endeavour to make choice of ſuch a Woman for my Spouſe, *who* [*as*, the pious Biſhop Beveridge ſhould have ſaid] hath firſt made choice of CHRIST as a Spouſe for herſelf." Likewiſe the learned Swift, who was an accurate Obſerver of the Faults of others, among many Blunders has left us the following: "There was no Man *ſo* ſanguine *who* did not apprehend ſome ill Conſequence from the late Charge," Examiner, No. 24. He ſhould have ſaid, there was no Man, *how* ſanguine *ſoever*, *who* did not apprehend ——; or elſe, There was no Man *ſo* ſanguine, *as not* to *apprehend*; for *who* can never with Propriety be uſed as the Correſpondent of either *ſuch*, or *ſo*. Alſo,

Note 6. *That* is ſometimes abſurdly employed inſtead of *as*: "I give *ſuch* ſharp Reproofs, *that* [as] are not liked." Bentley, however, ſeems not faulty in ſaying, "I wiſh I could do *that* Juſtice to the Memory of our Phrygian, *to oblige* the Painters to change their Pencil;" for *to oblige* the Painters to change their Pencil is indeed to do *that Juſtice* wiſhed for. But this does not pleaſe the famous Prelate, who corrects him, as follows: "I wiſh I could do *ſuch* Juſtice, *as* to oblige, &c." Yet,

Note 7. The Word *as* is often improperly omitted: Thus; "I muſt be *ſo* juſt [as] to own it; and *ſo* bold [as] to make it known; but this Diſcourſe is [as] dull as Talking on the Weather."

Note 8. We often meet with the Conjunction *but*, where *than* ſhould be uſed in its Stead: As, this is no other *but* [than] he we wanted; no ſooner did we talk about him *but* [than] he appeared;" and now to believe in CHRIST is no more *but* [than] to accept of him in all his Offices."

Note 9. *Too---that* are ſometimes abſurdly uſed as correſpondent Conjunctions: As, in Examiner, No. 24. where Swift talks of "Characters *too* profligate *that* the Managing of them *ſhould be* of any Conſequence, inſtead of Characters *too* profligate for the Managing of them to be of any Conſequence: *Too profligate for that Purpoſe*: Or,---*ſo* profligate, *that* the Managing of them *cannot be* of any Conſequence.

Note 10. Neither *too---*, *than*, nor *ſo---*, *but*, can be properly employed as correſpondent Conjunctions. When therefore Pope ſaid, "You are a Step higher than a Philoſopher, a Divine, yet have *too* much Grace and Wit *than* to be a Biſhop," he ſhould have left out *than*: *too* much---*to be* would have been right. And Archbiſhop Tillotſon (Serm. i. 35.) moſt improperly uſes *but rather*, inſtead of *as*: "If the Appointing and Apportioning of Penalties to Crimes be not *ſo* properly a Conſideration of Juſtice, *but rather* [as] of Prudence in the Lawgiver——." But to apologize for the great Number of Notes on Connectives, let us obſerve from Pope, that "No Errors are *ſo* trivial *but*" [that] "they [do not] "deſerve to be mended." Therefore,

Note 11. Let it be obſerved, that it is quite wrong to uſe *or* as the Correſpondent of *neither*, inſtead of *nor*: As, "This is another Uſe, that, in my Opinion

Opinion, contributes rather to make a Man learned than wiſe, and is *neither* capable of pleaſing the Underſtanding, *or* [nor] the Imagination."

Note 12. *Nor* is ſometimes improperly uſed before *not:* As, the King *nor* the Queen were not at all deceived;" inſtead of *neither* the King, *nor* the Queen, &c. for every ſuch Conjunction muſt have its proper Correſpondent; and *neither* cannot be juſtly ſupplied by a ſubſequent Negative.

N. B. In the preceding Notes, ſome Brackets include ſuch Words as ought to be uſed inſtead of thoſe before them; and ſome ſuch as ſhould be added, in order to make the Sentences ſtrictly grammatical.

Remarks on Interjections.

Rule XXIV. Interjections are generally attended with Nouns in the Nominative Caſe, and Verbs in the Indicative Mood; yet ſometimes an Interjection requires the Objective Caſe after it: As, *ah me!*

Note 1. In ſuch a Phraſe, as *ah me!* the Objective Caſe *me* ſeems to be governed by the Prepoſition *to* underſtood: As if it were, ah *Grief is to* me! The like may be obſerved by, *Wo is me!* that is, Wo is *to* me! And, *O well is thee!* that is, O well it is *to* thee! Well is him; Wo worth the Day!" that is, well it is to him; Wo *be to* the Day; for the Word *worth* here ſeems indeed to be derived from a Saxon Verb ſignifying *to become*, or *to be.*

Note 2. It is certain, that neither any Caſe, nor Mood is really influenced by an Interjection: The Caſes and Moods following Interjections are, no Doubt, always determined by the Nature and Drift of the Sentences.

Note 3. Different Languages have different Interjections; and this is a Proof, that they are not common Signs of Feeling only, and as univerſally underſtood, as an angry, or a joyful Countenance: Different *Words* of this Sort are adopted by different Nations, in order briefly to *ſpeak* thoſe Senſations, which may be conſidered as extemporal.

Note 4. Some of the Interjections can never occur in polite, or ſerious Compoſition; and ſuch as appear vulgar, or needleſs, ſhould be carefully avoided.

General Obſervations.

1. The Neuter Pronoun *it*, beſides being employed to expreſs ſomething which is the Cauſe of ſome Effect or Event (as, *it* rains; and *it* came to paſs, &c.) ſometimes ſhows the Subject of ſome Inquiry or Diſcourſe: As, who is *it* that wants me? How happened *it?* And ſometimes this Pronoun is alſo expreſſive of the Condition or State of ſomething: As, *it* ſhall be well with him; how is *it* with you, my Friend?

2. Neither a Noun, nor a Pronoun, can ever with Propriety do the Office of two Caſes: A Noun muſt not be both the Nominative, and the Objective Caſe to a Verb. Pope made a *double*

Uſe

Uſe of *a Friend* " in him who *is*, and him who *finds* a *Friend*; but this is to abuſe *a Friend*."[2] Atterbury alſo converts the Nominative Caſe into the Objective, and the Objective into the Nominative, when he tells us, " it muſt be meant of his Sins who *makes*, not of his who *becomes* the *Convert*."

3. Some Writers very abſurdly put a Noun followed by a Participle in a *double Genitive*: As, " *of God*'s deſcending; *of God*'s becoming; by reaſon *of Mr. H*——'s not ſigning; &c." In which Phraſes, becauſe in Latin the Participles would be in the Genitive Caſe, they add the *'s*, in order (as they imagine) to make them correſpondent to that Language. As well might they make them correſpondent to the Hebrew! Without the *'s*, the Participle would agree with the Noun: There is neither *Concord*, nor *Government* with it; nor indeed does any Participle require this Sign of the Genitive, any more than an Adjective.

4. In an affirmative Sentence of the Imperative Mood, the Nominative commonly follows the Verb: As, *repent thou* Sinner; *depart ye*; *go Mortal*. Or elſe the Auxiliary *let*, which governs the Objective Caſe, is employed: As, *let him* repent; *let us* be virtuous.

5. When a Queſtion is aſked, the Nominative is generally put after the Auxiliary, or the

principal Verb: As, *is* it I? *did you* ſee me? *do they* know it?

6. We oftentimes meet with a Nominative Caſe ſtanding without any Verb belonging to it: As, "*which Duty*, if it were but performed, we ſhould be happy." Where the Pronoun *it* is Nominative Caſe to the Verb *were performed*; and *which Duty* is abſurdly left without any Verb following it. The like may be obſerved of a Sentence in Swift's Sentiments of a Church of England Man: "We have no better Materials to compound the Prieſthood of, than the Maſs of Mankind; *which* corrupted as it is, thoſe who receive Orders muſt have ſome Vices to leave behind them, when they enter into the Church."

7. Some Writers connect *different Prepoſitions* with the *ſame Noun*: As, "true Religion is connected *with*, and productive *of*, Happineſs." This, however, ſhould never be done except in Forms of Law; for both in familiar and in ſolemn Style thus to ſeparate a Prepoſition from a Noun, is *always inelegant*.

8. The explicative and interrogative Forms ſhould not be confounded: As, inſtead of ſaying, "did you not *come*, and *beſought* us? we ſhould ſay, did you not *come*, and *beſeech* us? that is, *did* you not come? and *did* you not beſeech us? And for, doth he not *leave*—and *goeth*—and *ſeeketh?* we ſhould ſay, doth he not *leave*, and *go*, and *ſeek?* for ſurely the Conjunction,

and,

and, muſt couple together the like Moods; and therefore the Meaning muſt needs be, *doth* he not leave? and *doth* he not go? and *doth* he not ſeek?

9. The Tenſes and Moods are often employed very abſurdly. In order to uſe them with Propriety, we muſt take ſpecial Notice what the Senſe neceſſarily requires. An Example or two of Impropriety, reſpecting them, may not, however, here be unneceſſary. Swift ſays---"*Had* their Records been delivered down in the vulgar Tongue,---they could not now be underſtood, unleſs by Antiquaries, who *made* it their Study to expound them;" that is, *if* their Records *had*, &c. Here is a *Suppoſition*, which ſhows, that *made*, in the Indicative Mood, is very improper: It ought to be in the Subjunctive; *ſhould have made*, or *ſhould* (now) *make*. Dryden alſo (on Juv. Sat. X.) abſurdly ſays,

> "Some, who the Depths of Eloquence *have found*,
> In that unnavigable Stream *were drown'd*."

Now the *Time*, when they *were drown'd* is *paſt and gone*; but the *Time*, in which they *have found* the Depths of Eloquence is certainly *preſent!* Have they therefore *found* them, *after they were drown'd?* Ought it not to be, in the Preterpluperfect *had found?* They *had found* the Depths of Eloquence, before they *were drown'd* in that unnavigable Stream: Or it would be as proper, in

in the firſt Line,---*found;* and, in the ſecond,---*are drown'd.* Likewiſe, "*did not you prolong*,---the World *had wanted*," ſhould indeed be either *would want*, or *had* not you *prolonged.*

FIGURATIVE SYNTAX.

A *FIGURE* is a *Mode of Expreſſion whereby Words are diſtorted from their literal Signification*; and it alſo denotes ſome *Defect*, or *Superfluity.*

The *moſt common Figures* ſhould be well underſtood by the young Grammarian. Their *Names*, and Significations, are, as follow:

The *Allegory* [*Speaking another Thing*] is a Figure, in which the Speech has more Tropes* than one: As, Forſake *Mammon* before you find Fault with thoſe that are devoted to *Bacchus*; that is, forſake *Riches* (no more dote upon the Gains of this World) before you find fault with thoſe that are given to *Wine.*

The *Anáſtrophe* [*Reverting*] is a Figure, whereby a Word, which ſhould naturally go before, is *reverted*, or put behind: As, I have travelled England *through*, for *through* England.

* N. B. A *Trope* is the *Change* of a Word from its literal to a figurative Signification: As, "without *Ceres* and *Bacchus*, *Venus* grows cold;" in which *Allegory*, *Ceres*, *Bacchus*, and *Venus*, are *Tropes*, meaning *Bread*, *Wine*, and *Love.*

The

The *Antonomàſia* [*for a Name*] is the *Naming* of a Perſon from his Country, Kindred, Art, Quality, Office, or Dignity, *inſtead of* mentioning his own particular Name: As, the pious *Philoſopher*, for the pious *Boyle*; the *Orator*, for *Cicero*; and there's *Irus*, i. e. a *poor Man*.

The *Aphæ'resis* [*Taking from*] is a *Ablation* of a Syllable, or Letter, from the Beginning of a Word: As, *bide*, for abide; and *till*, for until.

The *Apócope* is the *Cutting away* of a final Syllable, or Letter, from the End of a Word: As, *thro'*, for through; and *tho'*, for though.

The *Apóphaſis* [*Saying from*] ſhows what it pretends to hide: As, *not to mention your Uncharitableneſs*; and, *I ſay nothing of your Worldlineſs*.

The *Apóſiopèſis* [*ſilent Pauſing*] is a Figure, whereby, through ſome great Vehemency, or violent Affection, the Speaker naturally breaks off his Speech, before the Senſe be finiſhed: As, "*if thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace.*"— Where it is obſervable, that the compaſſionate Saviour of the World ſeems to have been ſo full of Grief, that he could not ſpeak out that inevitable and intolerable Miſery which was coming upon the rebellious City, Jeruſalem; and therefore, having made a *ſilent Pauſe*, and let his Tears ſpeak what his Tongue could not utter, he

left the Sentence imperfect, and then moſt awefully added, "*But now they are hidden from thine Eyes.*" See alſo, 2 Pet. ii. 4, 5, 6, 7, 8. Such Speeches are ſo far from being improper, that they are moſt natural and beautiful. O! if impenitent Sinners did but know the intolerable Conſequences of their inevitable Death—! But the Saviour's Tears themſelves cannot prevail upon them to turn out of the Way of Miſery!

The *Appoſition* is the *putting* of two, or more Nouns *together*, in the ſame Caſe: As, *Boyle*, the *chriſtian Philoſopher*.

The *Aſýndeton* [*unconnected*, or *without a Conjunction*];

Or *Diályton* [*diſſolved*] omits the Conjunction: As, Religion, Truth, Faith, Juſtice, Mercy, Charity, is neceſſary.

The *Elléipſis* [*Defect*] is generally, but indeed leſs properly, written *Ellipſis*. By this Figure we leave out ſomething, which is neceſſarily implied: As, *true*, for, *it is true*; and ſometimes a Word ſtands for a whole Sentence.

The *Enal'lage* [*Change*] allows us to *change* the Number, Tenſe, Gender, or Mood. As, *we*, for I; *ſays*, for ſaid; he *dies*, for he died.

The *Epen'theſis* [*Interpoſition*] adds a Letter to the Middle of a Word, when, in ſtrict Propriety, the Word does not require it: As, Blackamoor, for Blackmoor.

The

The *Epizeúxis* [*Duplification*] repeats a Word in the ſame Sentence: As, "*wretched, wretched* World!" Why doſt thou not diligently ſeek after the Happineſs which *never, never* ends?

The *Hébraiſm* is an Idiom of the Hebrew Language: As, "*the Glory of his Power,*" for his glorious Power. And

The *Hel'leniſm* is an Idiom of the Greek Tongue: As, "all their Works they do *for to be* ſeen of Men," for all their Works they do *to be* ſeen of Men.

The *Hendiadys* [*one in two*] employs a Noun as an Adjective: As, we drink out of a *Cup and Silver;* that is, out of a *ſilver Cup.*

The *Hy`pallage* [*Exchange*] is a Figure, in which the Caſes, or the Order of the Words, are *exchanged:* As, "I have not yet moved *my Lips to them,*" for I have not yet moved *them to my Lips.*

The *Hy`perbole* [*Exceſs*] is a common Figure, whereby a Thing is *increaſed,* or *diminiſhed* beyond what is exactly true: As, "*ſometimes the Ships are toſt up to Heaven.*"

The *Hyſteron* [*latter*] or *Hyſteron-Próteron* [the *latter-former*] puts a Word *behind,* which ſhould naturally be *before;* As, I was *bred and born* (inſtead of *born and bred*) in England; he *is well and lives,* for he *lives and is well.*

The *I'rony* [*Diſſimulation*] is a common Figure, in which, without Deceit, we mean quite the Con-

Contrary of what we ſay: As, *well done*, for *badly done*; he is an *honeſt Man*, for he is an *unjuſt Man*; and of a great Drunkard we may ſay (if we do not deceive any one) he *never gets drunk*.

The *Metalèpſis* [*Tranſumption*] is a Figure, which in *one Word* contains more than *one Trope*: As, *Euphrates* (that is, *Meſopotamia*, which again means the *People* of it) wages War.

The *Metaphor* [*Tranſlation*] is a Simile commonly contained in one Word; which is *tranſlated* to ſuch a Meaning, as it has not naturally: As, we ſhould *bridle* our Tongue; the Word of GOD does not profit us, if it be not *mixed* with Faith. By this Figure we alſo call Zeal *Fire*, or an angry Perſon *fiery*; and ſpeak of a *dead* Sound, a *Tide* of Paſſion, and the Spring *awaking* the Flowers.

The *Metátheſis* [*Tranſpoſition*] ſometimes allows the *Tranſpoſing* of a Letter in a Word: As, *Cruds*, for Curds.

The *Metónomy* [*Change of Name*] is an uſual Figure, whereby we *change* one *Noun* for another: As, the *Effect* is put for the *Cauſe*, the *Author* for *his Works*, the *Inventor* for the *Thing invented*, the *Matter* for the *Thing made*, the *Inſtrument* for the *Cauſe*, and the *Thing poſſeſſed* for the *Poſſeſſor of it*. By this Figure therefore, we ſay, *pale* Death, meaning *Death that maketh pale*; we have read *Longinus*, i. e. *the Works* of Longinus;

ginus; *Mars* (we mean War) threatens us; our *Steel* [Sword] will defend us; our *Tongues* will juſtify us; i. e. our *Eloquence* will juſtify us; and the *Mace* [the Magiſtrate] protects us.

The *Onomatop'œia* [*making of a Name*] *makes a Name*, or Word, from the Sound: As, *Tantàras* [the Sound of Trumpets] fill the Ground.

The *Oxymòron* [*acute fooliſh Thing*] admits an Adjective of a Signification quite contrary to that of the Noun, with which it is joined: As, *wiſe Folly; proud Humility*; *painful Pleaſure*; and a *bitter Sweet*.

The *Paragòge* [*Producing*] adds a Syllable, or Letter, to the End of a Word: As, *Chicken* for *Chick*.

The *Paralípſis*, which ſhould be written, Paraleipſis [*Pretermiſſion*] is the pretended *Omiſſion* of what we really mention: As, *I omit your Sins of Thought*; and, *I paſs by your Sabbath-breaking*.

The *Paræ'mia* [*Proverb*] is a Figure, in which we have a ſhort and inſtructive Speech, in a proverbial Manner: As, *he that without Dependence upon GOD labours to purify himſelf, waſhes the Blackmoor white*; i. e. he labours in vain.

The *Plòce* [*Implication*] repeats a Word by way of Illuſtration: As, *human Nature* will be human Nature ſtill, i. e. ſubject to Infirmities; and *Cæſar* was *Cæſar*, i. e. a moſt excellent Conqueror.

The

The *Polyptòton* [having *various Cases*] uſes the ſame Noun in different Caſes: As, *Face to Face.*

The *Polyſy'ndeton* [much connected, or rather *having many Conjunctions*] has a Conjunction repeated as oft as poſſible: As, Temperance, *and* Chaſtity, *and* Juſtice are excellent Virtues.

The *Prolèpſis* [*Anticipation*] is a Figure, in which Objections are *anticipated*, or prevented, by a ſuitable Anſwer: As, "*Shall we continue in Sin, that Grace may abound? GOD forbid*"——

The *Proſopopoèia* [*Perſonification*] is a common Figure, by which inanimate Things are feignedly *made Perſons*: As, "let the *Floods clap their Hands*, and let the *Hills be joyful together* before the LORD."

The *Próſthesis* [*Appoſition*] is the *putting* of a Syllable, or Letter, *to* the Beginning of a Word: As, *be*girt, for girt.

The *Syncope* [*Conciſion*] *cuts off* a Part in the Middle of a Word: As, *o'er*, for over; and *ne'er*, for never.

The *Synecdoche* [*Comprehenſion*] is an uſual Figure, in which a Part is *comprehended* for the Whole, or the Whole for a Part: As, "the *whole City* came out to meet JESUS;" that is, *a great Part of the City*, which means, metonymically, the *People* of the City; and "now the *Year*" [the Spring] "is moſt beautiful."

The *Synœceiòſis* [*Conciliation*] *unites* contrary Qualities together, and applies them to the ſame Sub-

Subject: As, "*ſhe that liveth in Pleaſure is dead while ſhe liveth.*"

The *Synónomy* [*Sameneſs of Noun*] expreſſes the ſame Thing in ſome other Noun, or Nouns: As, *Liberty* and *Freedom.*

The *Tmèſis* [*Section*] *cutting* a compound Word in two, puts another, or more, between the Parts of it: As, *what* Things *ſoever*, for whatſoever Things.

The *Zeùgma* [*Junction*] *joins* ſeveral Nouns to one Verb, or one Adjective to ſeveral Subſtantives: As, *Drunkenneſs often overcomes Reaſon*; *Covetouſneſs, Honeſty*; *Impudence, Fear, and Madneſs every Virtue.*

IV. PROSODY.

PROSODY [*for Singing*] in its original Acceptation ſeems to have ſome Reference to a *Song*, or Tune.

The *Quantity*, the *Emphaſis*, and the *Accent*, are Terms, which ſhould be well underſtood by the Student.

Quantity is the Proportion of Time in which the Syllables are pronounced. With Regard to this, they are divided into *long*, and *ſhort*; and the

the Proportion betwixt a *long* and a *ſhort* Syllable, is as *two* to *one*.

Greek and Latin Poetry forms its Meaſure from the *Quantity of Syllables*; but Engliſh Metre depends upon their *Emphaſis*; and *the alternate Succeſſion of emphatic and non-emphatic Syllables* is quite as neceſſary to Engliſh Poetry, as the Interchange of long and ſhort Syllables is to Greek and Latin Verſes.

Emphaſis [upon the Word] is *an Exertion of the Voice upon ſome particular Words*, or *Syllables, more than upon others*; in order either to mark the moſt *ſignificant Words* in a Sentence, or to diſtinguiſh thoſe *Syllables* which require a more *forcible Utterance*; for Emphaſis may be conſidered as *both rhetorical and ſyllabic*: That which affects the Pronunciation of *Words* is the *rhetorical* Emphaſis; and that which is laid on *particular Syllables* is the *ſyllabic* Emphaſis. Indeed Pronunciation without Emphaſis would be highly ridiculous; and, without the due Uſe of it, our Meaning would be ambiguous. Nay the Variation of the Emphaſis may give a very different Signification, and may conſequently require a contrary Anſwer to a Queſtion. This will appear by varying the Emphaſis upon the ſeveral Parts of this ſhort Queſtion, Do you preach at St. Paul's to-day? If we make the Pronoun *you* emphatical, and ſay, do *you* preach at St. Paul's to-day? the Anſwer might be, No, but my Aſſiſt-

Aſſiſtant does. If we lay the Emphaſis upon the Verb, *preach*, and ſay, do you *preach* at St. Paul's to-day? it might be anſwered, No, but I ſhall read the Prayers. If we make *St. Paul's* emphatic, and ſay, do you preach at *St. Paul's* o-day? the Anſwer might be, No, but I ſhall preach at *St. Peter's*. And, laſtly, if it ſhould be aſked, do you preach at St. Paul's *to-day?* it might be anſwered, No, but I ſhall the *next Sunday*. Moreover, by the Application of a *double Emphaſis*, a different Reply may ſtill be neceſſary; for it may require *two Words* to be emphatical. Thus, if it be aſked, Do you preach at *St. Paul's to-day?* the proper Anſwer might perhaps be, No, but I ſhall preach *there to-morrow*. So neceſſary is the right Application of the Emphaſis; which indeed requires a perfect Underſtanding of what we read, and a due Attention to the full Meaning of every Word, and every Clauſe.

Accent [*for Singing*] has the ſame Meaning from the Latin, that Proſody has from the Greek; and means *that Variation of our Voice, both as to the Tone and the Emphaſis, from Grave to Acute, and from Acute to Grave*, which we neceſſarily make when we read with Propriety and Underſtanding. Accent therefore being quite different from Emphaſis, thoſe Syllables which are very abſurdly called *accented*, and *unaccented*, ſhould be termed *emphatic*, and *non-emphatic* Syllables.

ORTHO-

ORTHOMETRY, *or* VERSIFICATION.

In Engliſh, poetical Meaſure may be divided into four Kinds, as follows:

1. The *Iambic*;
2. The *Trochaic*;
3. The *Anapæſtic*; and
4. The *Dactylic*;

For every Line of Engliſh Poetry may be reduced to either *Iambuſes*, *Trochees*, *Anapæſts*, or *Dactyls*. Indeed theſe grammatical Terms, really denoting *limited Arrangements of long and ſhort Syllables*, are not always adopted with ſtrict Propriety; for our emphatic Syllables are not always long, nor are our non-emphatic Syllables always ſhort. But becauſe theſe Terms are common among Poets and Grammarians, their continued Uſe, in Engliſh Proſody, can never be reaſonably thought abſurd; eſpecially ſince, when we borrow Words from a foreign Language, we cannot always confine them to the ſtrict Senſe of their Original. Therefore continuing the Uſe of theſe Terms, let us thoroughly underſtand them.

An *Iambus* conſiſts of two Syllables; having either the *former ſhort*, and the *latter long* (as is always the Caſe in Latin) or elſe a *non-emphatic*, and an *emphatic Syllable*: As, *ăppēar*, *reſiſt*. And let it be obſerved, that the *Iambic Meaſure*, whether it conſiſts of *four*, *ſix*, *eight*, *ten*, or *twelve*

twelve Syllables, is by much the moſt majeſtic, and ſonorous; and is therefore the moſt ſuitable for ſerious, and important Subjects.

A *Trochee*, being the Reverſe of the Iambus, has two Syllables; either the *former long* and the *latter ſhort*, or elſe the *former emphatic* and the *latter non-emphatic*: As, *wīſelў*, *hap'py*.

An *Anapæſt* conſiſts of a *ſhort Syllable followed by an Iambus*: As, *ălămōde*, *recommènd*. And

A *Dactyl* conſiſts of *a Trochee followed by a ſhort Syllable*: As, *Gēnĭŭs*, *Cónjurer*.

Note, The *Dactylic* Meaſure, being but little admired, has no great Variety belonging to it; but the Iambic has *ſeven* different Species, the Trochaic *ſix*, and the Anapæſtic *three*. Likewiſe theſe approved Meaſures, in their ſimple Forms, admit of *ſeveral Variations*, or *Licences*.

In Iambic Meaſure, a Trochee is ſometimes admitted in the Beginning of a Line; and, if it be well choſen and render the Metre harmonious, ſuch a Variation muſt be conſidered as a Beauty, and not as a Defect. But to enter into all the Niceties of Engliſh Verſification, would be almoſt an endleſs Taſk; and, as it would be in vain for us to run into all the Diſtinctions of Latin and Greek Poetry, the Reader may be content to be here ſhown the general Principles of poetical Compoſition.

In Poetry, whenſoever it may be done without any Obſcurity or Ambiguity, the uſual

Order of Words is frequently inverted; and both as to their Arrangement and Abbreviations, the Poet may take ſuch Liberties, as are by no Means allowable in Proſe.

Every Page in Paradiſe Loſt affords good Specimens in Blank Verſe; and the Poems of the judicious Cowper give moſt excellent Examples, both in that Sort of Poetry, and in Rhyme alſo.

In Proſe, we often meet with Words and Figures, which are generally peculiar to Poetry; and the Language, which is thus ornamented, we call *poetical*: As, in Verſe, on the Contrary, a Diction that is void of poetical Ornaments, we never ſcruple to ſtyle *proſaic*.

In Fact, *Verſe* ſeems not abſolutely neceſſary to Poetry: A Poet, like an ingenious Painter, might draw beautiful Pictures of Nature without it; yet "Verſe is to Poetry what Colours are to Painting;" and, like the Bloom upon a beautiful Countenance, it adds an additional Beauty to what is indeed pleaſing and agreeable without it.

Let the young Poet therefore be not only careful in the Choice of his Words and Figures, and mindful to clothe his Language with poetic Ornaments; but let him ſtudy alſo to ſet off his Poetry with juſt and harmonious Numbers. It is his Buſineſs to pleaſe the Ear, as well as to charm the Imagination; and Verſification, or *regular Mea-*

Meaſure, ſeems neceſſary in order to the *Perfection* of the poetical Art.

Poetry ſhould indeed be an *Imitation of Nature*. Therefore ſmooth and ſweet Numbers ſhould be choſen, in order to paint pleaſing Objects; but harſh Sounds will well ſuit thoſe Things which are diſagreeable: The ſweet Voice of Love, Pity, and every ſoft Paſſion, muſt adopt mild and muſical Language; but Anger, Revenge, Defiance, Deſpair, and turbulent Emotions, will naturally admit an abrupt and a ſonorous Cadence.

Any Monoſyllable may be emphatic where the Senſe may permit it ſo to be; and every grand Idea ſhould be repreſented by a ſuitable Grandeur of Language and Verſification.

POETICAL EXAMPLES:

In which thoſe Characters, which are adoped to denote long and ſhort Syllables, here mark the *rhythmical Emphaſis*, and the *Want of it*.

I. *Iambic Meaſure.*

1. Of *ten Syllables*, or *five Feet*.

Whĭle Dāys, | ănd Mōnths, | ănd Yēars, | glĭde ſwĭft | lў ōn,
Măy nē'er | ă Mōm | ĕnt ūn | ĭmprōv'd | păſs
bў;

Nŏr thăt kĭnd Gōd ŏf Grāce ănd Pōw'r, whŏſe Ārm,
Ĭmmēnſe ſŭſtaĭns thĕ Wōrld's ſtŭpēndŏus Māſs,

Bĕ e'ĕr fŏrgōt * ! Hĭs Mĕrcĭes ſtĭll ăbŏund ;
Bŭt Mān, ŭngrătefŭl, wĭll nŏt hĭm, ĭn Trŭth,
Thŏ' crŏwn'd wĭth Lŏve dĭvīne, ădore ănd prāiſe !
Maў wē bĕ wĭſe ! ănd leārn whĭle Lĭfe dŏth lāſt,
Tŏ dĭe prĕpār'd ĕtērnăl Jōys tŏ mēet !
On Eārth ŏur Dāys ă Spān, ŏr Shādŏw, āre ;
Ănd ĕv'rў Mōmĕnt, fāſt wĕ ſtĭll dŏ hāſte,
Tŏ Blĭſs, ŏr Pāins, thăt nōne hĕre cān cōncēive !
Thĕn Wĭſdŏm's Voĭce ſhŏuld wē ăll nōw ĕmbrāce,
Ănd dĭē tŏ Sĭn, ĭn ōrdĕr Lĭfe tŏ gāin.

Thĕ Prāiſe ŏf thēe, grĕat GŌD, ĭs ſwēet Emplōy,
Ănd lĭke thĕ Blĭſs thĕ Ăngĕls ē'er ĕnjōy.
'Tĭs thēir's, ŭnwēarĭ'd, ſtĭll tŏ chānt thў Nāme,
Ănd āll thў wŏnd'roŭs Grāce ănd Lōve prŏclāim ;
Bŭt ōh ! hŏw ſoōn oŭr fāintĕr Pōw'rs rĕquīre
Thĕ Aīd ŏf Rēſt ! fŏr Mōrtals mūſt rĕſpīre.
Yĕt cān wĕ nē'er ă hāppў Chānge ŏnce ſēe,
Whĕn ōur rĕfĭnĕd Soūls ſhăll dwēll wĭth thēe,
Whĕn thĭs cŏrrūptĕd Spīrĭt's Stāte ſhăll chānge,
Ănd thrō' thĕ Fiēlds ŏf Æthĕr īt ſhăll rānge?
Shăll ē'er wĕ Hēavĕn's Glōrĭĕs āll ĕxplōre ;
Ănd frēed frŏm Sĭn ănd Pāin, thĕn tōil nŏ mōre ?
Rŏll ōn yĕ Sūns, ănd hāſte thĕ ſplēndĭd Dāy,
Whĭch ſhāll ă brīghtĕr Blāze thăn yōur's dĭſplāy ;

* N. B. *Forgot'* is allowable in *Poetry*, as the Contraction of *forgotten*. The like may be obſerved of *forbid'*, &c. but, in *Proſe*, ſuch Words can never be properly admitted as *Particiꝑles*.

When

Whĕn būrſtĭng fōrth, with Rāys ŏf Līght dĭvīne,
Ĭn āwfŭl Grāndeŭr, JĒSŬS CHRĪST ſhāll ſhīne;
Ănd bēamĭng Mērcў ſwēetlў chēer thĕ Sāint,
Whĭle Frōwns tĕrrĭfĭc māke thĕ Wīckĕd fāint!
Măy wē, mў Frīends, ĭn thāt drĕad, ſōlĕmn Hoūr,
Ăn Ĭnt'rĕſt fĭnd ĭn hĭs grĕat Grāce ănd Pōw'r!
Hĭs Mērĭt ōnlў gūĭltў Mān cān clēar,
Ănd māke ăs ſpōtlĕſs, thāt grănd Tēſt tŏ bēar.
Tŏ hīm thĕn, whō oŭr Heārts dŏth āll rĕqūire,
Yoŭrſēlves dĕvōte; ănd hīm ĭn Sōul ădmīre;
Thăt yōu ĭn heāv'nlў Jōys fŏr e'ēr măy lĭve,
Ănd fĭnd *mōre Peāce thăn wōrldlў Pleāsŭres gĭve.*

2. Of *twelve Syllables*, or *ſix Feet*, called *Alexandrine.*

'Tĭs ōwn'd, thŏ Pūlpĭt e'ēr will Vĭrtŭe's Gūard rĕmāin,
Sŏ lōng ăs āll ĭts Pōw'rs thĕ Clērgў wēll măintāin;
Fŏr thēre thĕ Lāw ădjūgĕs Vīce tŏ cēaſelĕſs Paĭns,
Ănd thēre thĕ Gōſpĕl Peāce ănd ēndlĕſs Lĭfe prŏclāims:
Thĕ Sĭnnĕr's chāng'd, thĕ Weāk rĕſtōr'd, thĕ Lōſt ĭs foūnd;
Thĕ Wānd'rĕr tūrn'd, thĕ Doūbtĕr chēer'd, ănd Brōkĕn boūnd.

3. Of *eight Syllables*, or *four Feet.*

Seĕ thēre's thĕ Hērăld GŌD ŭs gāve!
Hĭs Mĕſſāge Lōve, hĭs Aĭm tŏ ſāve!

Căn hē thĕn īdlĕ Stōriĕs tēll,
Whĕn wē ſhould hēar ŏf Heāv'n ănd Hēll?
Nŏ: Lēgătes trūe ŏf yōndĕr Skīes,
Thŏugh plaīn, ăre grāve, ănd mīld, ănd wīſe.

4. Of *four* and *three Feet* in *Lyric Verſe*.

Dĭvīnes ſhoŭld ſhūn thĕātrĭc Airs,
Yĕt nōt ăs līfelĕſs ſtānd;
Fŏr Gēſtŭres grāve gŏod Preāchĭng beārs,
Bŭt nōt thŏſe Bēats ŏf th' Hānd.
Ĭ hāte thăt mād ănd fōolĭſh Mōde,
Ŏf Cūſhiŏn-Bēatĕrs loūd,
Whŏ *mīldlў* ſhōw nŏ heāv'nlў Roād,
Bŭt plēaſe ă ſtārĭng Crōwd.

5. Of *three Feet*, or *ſix Syllables*.

Thĕ Mān thăt brīngĕth Grāce,
Hĭs Māſtĕr's Stēps ſhōuld trāce.
Ĭf thērefŏre līke hĭs LŌRD,
Hĕ's mēek ĭn Lōok ănd Wōrd;
Sĭncēre ănd hūmblĕ, jūſt,
Ănd faīthfŭl o'ēr hĭs Trūſt.

6. Of *two Feet*, or *four Syllables*.

Thĕ Sīnnĕr hēars;
Ănd āll in Tēars,
Hĕ leāves hĭs Sīns,
Ănd Heāvĕn wĭns;——.

7. Of

7. Of *one Foot, with an additional ſhort Syllable.*

Rĕpēntĭng,
Rĕlēntĭng.

II. *Trochaic Meaſure.*

1. Of *twelve Syllables,* or *ſix Feet.*

Hē thăt Heāv'n woŭld ſēe, ănd hēre bĕ rēally hōlў,
Mūſt thĕ Gōſpĕl nōw ŏbeў, and ſtīll bĕ lōwlў.

2. Of *five Feet,* or *ten Syllables.*

Hē thăt hēre wŏuld gāin trŭe Jōy ănd Plēaſure,
Mūſt ĭn Hēavĕn lāy hĭs Heārt and Trēaſŭre.

3. Of *four Feet,* or *eight Syllables.*

Bў ŏur Drēſs, ănd Dēeds, and Spēaking,
Prīdé bŭt ſēldŏm nēeds mŭch Sēekĭng.

4. Of *three Feet,* or *ſix Syllables.*

Prīvăteērs nŏw ſtrōllĭng,
O'ēr thĕ Seās ăre rōllĭng.

5. Of *two Feet,* or *four Syllables.*

Blācks ăre crў̆ĭng,
Slāv'rў̆'s dў̆ĭng.

6. Of *one Foot, with an additional long Syllable.*

All ĭn Prāiſe,
Vōicĕs rāiſe.

III. *Anapæſtic Meaſure.*

1. Of *four Feet*, or *twelve Syllables.*

Ĭn thĭs Āge ŏf mŭch Līght, whĕn Rĕlīgiŏn ĭs knōwn,
Thĕre ĭs Lībĕrtў trūe, ănd mŭch Chārĭtў ſhōwn.
Mŭch bĕnēvŏlĕnt Kīndnĕſs ădōrnĕth thĭs Lānd;
Ănd Phĭlānthrŏpĭſts ſhōw ă mōſt lībĕrăl Hānd.

2. Of *three Feet*, or *nine Syllables.*

Ĭs nŏt Chārĭtăs āimĭng whăt's rīght,
Whĕn ſhĕ pleāds fŏr thĕ Blācks wĭth hĕr Mīght?
Sŭch ă Trāde ĭs ă Shāme tŏ oŭr Stāte;
Ănd thĕ Pīoŭs mŏſt trūlў ĭt hāte.

3. Of *two Feet*, or *ſix Syllables.*

Ĭf yŏu Blīſs wŏuld bŭt ſēe,
Yŏu frŏm Ēvĭl mŭſt flēe;
Ănd ĭf wēll yŏu woŭld dīe,
Yŏu ĭn Sin mŭſt nŏt lie.

IV. *Dactylic Meaſure.*

Ĭnfĭnĭte Ārms ſtĭll ŭphōld thĕ văſt Ōceăn;
Stĭlling thĕ Wĭnds, ănd thĕ Wāves, bў thĕir Swāy;
Thēy ălſŏ pūt thĕ rŏund World ĭntŏ Mōtiŏn;
Rōllĭng thĕ Yēars, ănd thĕ Agĕs ăwāy.

Note, In Engliſh Poetry, the *Dactylic Meaſure* is very rarely to be met with; and therefore one Species of it is here deemed ſufficient for an Example.

Poe-

Poetical Varieties.

THE ſeveral Meaſures may take an additional Syllable; and ſome of the Species may conveniently admit a different Foot: As,

Tŏ āll thĕſe ſēv'răl Sōrts ŏf trūe pŏētĭc Meāſ|ŭre
Sĕe hōw thĕ Pōĕt ſōmetĭmes ādds ă Pārt at Pleā|ſūre.

Bŭt |ĭn Nūmbĕrs jūſt hĭs Līnes hĕ e'ēr ărrāys;
And |tŏ pleāſe, mōſt nicēly Nāture ſtīll dĭſplāys.

Sōmetĭmes|Iāmbĭcs, Pōĕts cūnning ſēe,
Pleāsĭng | lў fōll w one sĕlēct Trŏchēe.

Indeed the Varieties which the Poetic Art admits, are almoſt infinite; but, it is hoped, that theſe Examples will be ſufficient to direct the young Poet in his Verſification; in which he can never ſhine without an *innate* Genius for Poetry. Therefore but very few are qualified for it; and no more is here added on *Proſody*.

"Poeta naſcitur
——non fit——"

AN

APPENDIX,

Containing a *Recapitulation of the Principles of the Engliſh Grammar*, and *Exerciſes of bad Engliſh*.

LET the diligent Maſter often put to the Learners of this Science many ſuch Queſtions as are here propounded.

Queſt. What does the Engliſh Grammar mean?
Anſw. The Engliſh Grammar is the Art of—&c.
Q. Into how many Parts is this Science of Language divided?
A. Four; namely, *Orthography*, *Etymology*, &c.
Q. Can you tell me their Meaning?
A. Orthography——, &c.
Q. How many Parts of Speech are there in the Engliſh?
A. Nine: And thoſe are the Article, *Noun*,—&c.
Q. What then is the *Participle?*
A. The Participle is that Part of a Verb, *which partakes*—, &c.
Q. Can you tell me the Articles?
A. The, *a*, and *an* before a *Vowel* or *h ſilent*.

Q. Why

Q. Why is *the* called the Definite Article, and *a* or *an* the Indefinite Article?

A. *Becauſe the Article* THE——, &c.

Q. When a Noun ſtands without an Article, in what Senſe is it then underſtood?

A. *A Noun Appellative is then generally underſtood in an unlimited Senſe:* As, *Man* means—, &c.

Q. What is a *Noun?* A—. And how many particular Sorts——?

A. Two; namely, *Proper*, and *Appellative*, or *Common.*

Q. What do you mean by a Proper Noun, or Name?

A. *A Proper Name is the Name of any Perſon*, &c.

Q. And what is an Appellative, or a Common Name?

A. *It is a Name which is common to all of the ſame Kind:* As, &c.

Q. What is an Adjective? *A.*——. *Q.* A *Pronoun? A.*——. *Q. A Verb?*——, &c.

Q. What is the Infinitive?

A. *It is the Verb itſelf, from which all the verbal Parts are derived.*

Q. How many Numbers are there? And what are they?

A. *The Numbers, which are two*, are the Singular and the Plural.

Q. What does the Singular mean? And what does the Plural expreſs?

A. *The Singular means but one Perſon or Thing; and the Plural*——, &c.

Q. How is the Plural formed?

A. The Plural——.

Q. How many Genders are there? And what do they mean?

A. There are two Genders; the Maſculine——, &c.

Q. Can you name the ſix Caſes, which are uſed among the Latins?

A. The ſix Caſes are the Nominative, the Genitive——, &c.

Q. How many Caſes are neceſſary in the Engliſh Language? And what are they?

A. Four; the ——, &c.

Q. What is the Nominative?—the Gen. —— &c. *A.* ——

Q. How many Degrees of Compariſon are there?

A. There are two Degrees of Compariſon: namely, the ——, &c.

Q. What do you mean by the Term Poſitive?

A. The Poſitive is the Simple Form of the Adjective.

Q. How many Kinds of Verbs are there? And what are they?

A. Three; the Verb Active ——, &c.

Q. How many Sorts of Verbs Active are there?

A. Two; which are *Tranſitive* and *Intranſitive*.

Q. How do you know the one from the other?

A. ——

Q. What do you mean by Tenſe? *A. Time.*

Q. How many Tenſes are there? And what do they mean? *A.* ——

Q. What is a Mood? *A.* A—, *Mood*, ——, &c.

Q. How

Q. How many Moods are there in the Engliſh Tongue? *A.* ——.

Q. What are the Participles? And how are they formed?

A. The Active and the Paſſive Participle. The *Active* ——, &c.

Q. When are Participles converted into Adjectives?

A. When they have no Relation to Time.

Q. What are anomalous, or irregular Verbs?

A. ——

Q. What is a Finite Verb? *A.* —. *Q.* And what is a Sentence? *A.* ——

Q. What do you mean by Concord and Regimen? *A.* ——

Q. Can either of two Perſons, or Things, compared together admit the Superlative Degree?

A. No; for we cannot ſay the Eldeſt of the two: It muſt be the Elder.

Q. When does the Active Participle become a Subſtantive?

A. When an Article ſtands before it.

Q. Can Adverbs be properly employed as Adjectives?

A. No; nor muſt Adjectives be uſed as Adverbs.

Q. What do you mean by the Word Emphaſis?

A. Emphaſis, which is either rhetorical or ſyllabic, is an Exertion of the Voice, &c.

Q. What is Accent?

A. Accent

A. *Accent means that Variation of the Voice, both as to the Tone and the Emphaſis*, &c. &c. &c. See the ſeveral Explanations of the Grammatical Principles.

EXERCISES

Of bad Engliſh, under the ſeveral Rules in the Syntax.

Rule I. *A Verb muſt agree with the Nominative*, &c.

Note, *In parſing, the Learner ſhould repeat the reſpective Rules; or, at leaſt, ſo much as to ſhow, that he underſtands them.*

Lesson I.

In reading many Books, I *has* found many Miſtakes; and the celebrated Dr. Johnſon, among others, *have* fallen into many Errors. The Dr. *tell* us, that *k have* the Sound of *c* hard, and *am* uſed before *e* and *i*; and that *ſceptic* ſhould be written *ſkeptick*; becauſe (*add* he, as a mighty Reaſon) *ſc art* founded like *s*, as in *Scene!* We *finds*, however, very many Words, in which *ſc* muſt needs be ſounded like *k*: As, *Scheme, Scandal, ſcant, ſcatter*, &c. and *ſceptic* is no uncommon Spelling; though *ſkeptic ſeem* the better to correſpond with the Greek Etymology of the Word. But becauſe *c*, in many Words of Greek Derivation *art* ſubſtituted for *k*, this Orthography [*ſkeptick*] *need* not be pleaded for. That Author, without diſtinguiſhing betwixt Verbs Tranſitive,

ſitive and Intranſitive, call the Verb *to wallow* very improperly: It is not *Neuter*, but *Intranſitive*. Indeed many other Miſtakes, which that great Man *have* run into might be expoſed; and, though his Dictionary is not altogether without Merit, yet he *appear* to have been rather laborious than ingenious.

N. B. *When the Learner has tranſcribed and corrected this Leſſon, let him parſe it, as follows:*

In, *a Prepoſition;* reading, *a Participle Active,* from *to read, governing the Objective Caſe;* many, *an Adjective;* Books, *a Noun Plural in the Objective Caſe, governed by the Participle, reading;* I, *a Pronoun of the Firſt Perſon Singular in the Nominative Caſe,* &c.

Rule II. *Several Nouns Singular* ——, &c.

Lesson II.

Homer and Virgil *was* learned and ingenious; and Plato and Socrates *was* alſo wiſe; but of the true GOD they were more ignorant than thoſe of whom it was complained, "My People *are* fooliſh, they *has* not known me." Both that *Greek* and *Latin Poet*, and thoſe eminent *Philoſophers* of Greece *has* indeed had many odd Notions about Gods and Goddeſſes; yet they ſometimes ſpoke more religiouſly of Jupiter than ſome Chriſtians *does of* JEHOVAH.

In thoſe bleſſed Manſions of Light and Immortality, of which the Goſpel has given us ſuch a clear Knowledge, as the learned Heathens never enjoyed; all *Bliſs*, *Peace*, and *Tranquillity*, for ever and ever

do dwell. JESUS, Paul of Tarſus, and all "the glorious Company of the Apoſtles," *gives* us the beſt Directory to true Happineſs. *Longinus*, *Homer*, and *Demoſthenes*, *is* uſeful in Matters of Learning only. Yet *Erudition*, *Ingenuity*, *Wit*, and *Penetration*, though of *itſelf an* inſufficient *Guide* to Bliſs, may, if rightly managed, be excellent *Help* in Matters of divine Revelation.

LESSON III.

[*See the Notes under the 2nd Rule, Page* 152.]

A Man may ſee a Metaphor, *or* an Allegory, in a Picture, as well as read *them* in a Deſcription; and, an excellent Poet, *or* an ingenious Painter, *draw them* moſt effectually.

"A Lampoon, *or* a Satire, *do* not carry in *them* Robbery or Murder; but a biting Jeſt, *or* a perſonal Satire, *are* often *Cauſes* of great Miſchief.

Thomas, James, and I, have ſaid *their Leſſons*; and you, and they have acquired to *themſelves* great Honour.

"There is a Generation that *are* pure in *their own* Eyes, and yet *is* not waſhed from *their Filthineſs*." An Aſſembly of Sinners *is* ſtill impure; and therefore, though *it* know it not, *they* ſtand in need of Purification. Indeed the People, who *thinks themſelves* very holy, *is* miſtaken of *itſelf*; and nothing can more effectually ſhow *a Perſon*'s Ungodlineſs than *their* Want of Humility.

Rule III.——LESSON IV.

Whom is there ſo ignorant as not to underſtand this Rule? It is not *me* that can make Miſtakes in

in it; for I am *him* who has ſtudied it. But John is *him* that has erred. James and William are *them* that know it. Ye are *them* that relate the Matter. That Lady alſo is *her* that knows it; for it was *her* that obſerved it. This Lady likewiſe is *her* that was by, and *her* that heard the Whole; but theſe Ladies are *them* who in the mean while were playing, and *them* therefore who were abſent. However, I took it to be *they*. Nay it plainly appeared to be *them*; ſo that I well thought it to be *they*. Yea, theſe ſtill ſeem to be *them*. This Gentleman alſo is *him* that was abſent; at leaſt, I ſaw one whom I took to be *her*; yet it appears not to have been *him* but *her*, of whom we are ſpeaking, that was wanted: Yea *her* it was. *Whom* do ye ſay *that I am?* or *whom* do others ſay *that I am?* This is *him* whom ye think benevolent, and *him* whom ye call a Philanthropiſt.

Rule IV.——LESSON V.

To diſobey the lawful Commands of our Rulers is Rebellion againſt GOD; for, "Honour the King," is a divine Command; and, Obey your Superiors, ſhould be imprinted upon every Breaſt. *To ſay* the Truth, they who pay no Reſpects to their Betters, have no Religion before GOD. Therefore, *generally ſpeaking*, Contempt of human Authority ariſes from nothing but Prophaneneſs.

Rule V.

Bleſſed is the Man *which* feareth GOD, and *whom* rendereth "unto all their Dues: Tribute to *which* Tribute belongs; and Honour to him *whom* ought to

to be honoured. The Book out of *whom* we learn this, is the Bible; and this is the Book *whom*, we ſay, was penned by infinite Wiſdom. The Man *whom*, ye ſay, deſpiſes it is moſt profane; but that Lady, *whom*, I am happy to find, is a Lover of it, is virtuous and benevolent. I am the Perſon who *ſaith* it; and *whom* therefore *know* it to be true.

Rule VI.——LESSON VI.

Be ſo kind as to ſend me *them* Books, which you have recommended; and *them* Authors, which you know I much admire; for I read much, and by *this means* ſpend many an Hour very agreeably. *This* indeed is confeſſedly the *Means* of ſpending ſome Part of our Time very profitably.

They Authors, which were written by the beſt Biſhop that ever lived, are here before me; and *thoſe* I am about to read once more. *This* Book, lying upon yonder Table, is a moſt ingenious Treatiſe on Fluxions; and *this* other upon the other Table, beyond that upon which you ſee a Volume of Sermons, is on *this* pleaſing Science Aſtronomy; but *that* in my Hand here, is on Algebra.

Thoſe Silk Stockings, which I have in my Hand, are too little for me; but *theſe*, on the other Side of the Counter, ſeem more ſuitable. Send me *them* black ones you took away; for I like *theſe* Kind the beſt; and one, who is my *Betters*, recommends *theſe* Colour.

Rule VII.——LESSON VII.

Let *each* of you eſteem others as better than *yourſelves*; and let *every one* mind *their* own Concern.

Either

Either of theſe two Duties *are* more than *every one* of us *regard*.---" It is but to pay *every Man their* own."

" I do not mean by what I have ſaid, that I think *any one* to blame for taking care of *their* Health." *Each Man* among us ſhould regard that next to *their* Salvation. *Either* of theſe two grand Concerns, and eſpecially the latter, *are* worthy of our Attention; and *each* of them *are* duly regarded by *every one* who *act* as truly wiſe.

" It is obſervable, that *every one* of the Letters *bear* date after his Baniſhment; and *contain* a complete Narrative of his Story afterwards."

" It is requiſite, that the Language of an heroic Poem ſhould be both perſpicuous and ſublime. In Proportion as *either* of theſe two Qualities *are wanting*, the Language is imperfect."

Rule VIII.——Lesson VIII.

The Figure, *Appoſition*, means a *putting to*; that is, a putting of two, or more Nouns in the ſame Caſe: As, *Figure* and *Appoſition* in the Beginning of this Sentence.

Rule IX.

" GOD from the Mount of Sinai, whoſe grey Top
Shall tremble, *him* deſcending, will himſelf,
In Thunder, Lightening, and loud Trumpet's Sound,
Ordain them Laws."

——— For only in deſtroying I find Eaſe,
To my relentleſs Thoughts; and *him* deſtroy'd—"
That is, *him* being deſtroy'd.

Rule

Rule X.

John and James are both handſome; but John is the *handſomeſt*: and William is the *handſomer* of them all.

It is obſervable, that ſuch Diſſyllables, as have their *laſt* Syllable emphatic, in Compariſon, eaſily admit of *er* and *eſt*; but when their *laſt* Syllable is not emphatic, they cannot be always thus compared.

Rule XI——Lesson IX.

Achilles Valour, *Ulyſſes* Cunning, and *Socrates* Wiſdom, are celebrated in ancient *Poets* Works; and it is remarked, that *Helen* Beauty was the Deſtruction of Troy.

Rule XII.

Truſt no *Man* before you know *he*; for by confiding in a Perſon, before you *have tried he*, you may give *he* an Opportunity of doing you an Injury. Let *we*, however, take Care to think no Evil of any Man or Woman in the World, without good Ground. We ſhould think the beſt of all Men, and aſſiſt *they* in any good Office whatſoever. This is the Way to make *they* love *we*, and to induce *they* to treat *we*, as we have ſerved *they*.

Let *we* devote ourſelves unto GOD; and he will ever love, and protect *we*. They that forſake *he*, really turn away from all true Happineſs.

I love *they* (he tells *we*) that love *I*; and they, that hate *I*, ſhall be lightly eſteemed. "He that findeth *I*, findeth Life" and Bliſs.

Lesson X.

"Love your Enemies" is a divine Injunction. In cordially *loving they* that hate us, and bleſſing *they* that curſe us, we imitate that kind GOD, who is always pitying *they*, that are diſobeying and deſpiſing *he*; and, when a Man, thus kindly forgiving *they* that injure him, is ſhowing *they* that none of their Malice is hurting *he*, he may perhaps turn their Hearts unto him, and bring them to Repentance.

See *Note* 3.—The Means, whereby we may become holy, are in our Power; and nothing but a humble and pious Uſe of them is *wanting*. The Debts of Love and Service, which by us are *owing* to both GOD and Man, are indeed great. If we think our Duty but little we are aſſuredly *miſtaking*. We are *beholding* to GOD for all the Bleſſings which we enjoy; and the Scriptures are *miſtaking* by us, if we do not conſider them as calling upon us to Acts of Gratitude, Love, Fear, Charity, and Devotion. But, in order to render unto him an acceptable Sacrifice, a pious and humble Heart is *wanting*.

Rule XIII.——Lesson XI.

Children ſhould *be taught to read* diſtinctly, and *to make* a due Uſe of Emphaſis; and they *ſhould* always *endeavour* to *write* a fair and a clear Hand.

"It cannot but be a delightful Spectacle to GOD and Angels to ſee a young Perſon beſieged by powerful Temptations on every Side, *to acquit* himſelf glorioufly, and reſolutely *to hold* out againſt the moſt violent Aſſaults: To behold one in the Prime and Flower of his Age, that is courted by Pleaſures and Honours,

Honours, by the Devil and all the bewitching Vanities of the World, to *reject* all theſe, and *to cleave* ſtedfaſtly unto GOD." If theſe be Blunders of Archbiſhop Tillotſon (as they are imagined) had I ſitten by him when he wrote his 54th Sermon, I might have ſeen them *to drop* from his Pen; and now, if I hear them *to ſound* diſagreeably in mine Ears, and ſee them *to offend* againſt any grammatical Rule, I *ought correct* them.

Rule XIV.——Lesson XII.

By *the Neglecting this Rule*, or *the Miſunderſtanding the Nature of* the Engliſh Language, many Errors are commonly made; and *the Forcing the Rules* of our Grammar under thoſe of the Latin Tongue, is a Fault into which ſome Men of Learning have often fallen. Indeed by *learning of* the ancient Languages we come to a more perfect Knowledge of many Engliſh Words, than can be eaſily acquired without the *Studying them*; but by *knowing of* Latin, Greek, and Hebrew, we muſt not conclude that we can write Engliſh grammatically; for without the Studying it alſo, we ſhall often make Blunders in Matters of our own vernacular Idiom. By *following of* the Rules in the Latin and Greek Syntax, we muſt be under the Neceſſity of making the Caſe Abſolute, either the Genitive, or the Ablative. Whether ſhould we prefer? Indeed *the Adopting either*, as the Caſe Abſolute, in our Language, is the *making an Error*; for, in this Inſtance, the *uſing the Nominative* is the only right Method.

Rule

Rule XV.——Lesson XIII.

To *who* ſhall we go for Happineſs, but to *he* who is the Fountain of it? It is in *he* alone that our boundleſs Deſires can be ſatisfied. Let them, who endeavour to content themſelves with the deluding Pleaſures of a wicked Generation, go and return unto *he* without Delay; that, like the compaſſionate Father of the Prodigal, he may, as it were, while they are yet a great Way off, meet them, and, lovingly falling upon *they*, beſtow the Tokens of his Love and Favour upon *they*. *Who* elſe ſhould they go unto for "that Peace which the World cannot give?"

"Who hath firſt given unto *he*, and it ſhall be recompenſed unto *he* again? For of *he*, and *through he*, and to *he* are all Things: To *who* be Glory for ever."

Is from *he*, by *I*, for *ſhe*, in *thou*, to *we*, or with *ye*, grammatical? I now recollect the Caſe which Prepoſitions muſt govern.

Rule XVI.——Lesson XIV.

See that thou *rememberеſt*, that the Subjunctive Mood implies ſomething either dependent, indefinite, or doubtful; and it often depends upon ſuch Words as *unleſs*, *before*, *till*, *though*, and *if*. Alſo take Heed *leſt* thou *forgetteſt*, that *before*, or *till*, often implies Futurity, and generally requires the Subjunctive. Indeed *if* thou *doſt but* learn how to make a proper Uſe of this Mood, thou mayeſt do what the Generality of Men do not at all underſtand. But *whether* thou *knoweſt it*, or not, it is neglected by many Perſons of great Learning.

Though

Though he *ſlays* me—Before he *goes*—If I tarry till he *comes*—all ſuch Expreſſions, and doubtful Aſſirmations, are neceſſarily Subjunctive; and ſhould therefore drop the *s*, which is the Perſonal Termination.

Rule XVII.——Lesson XV.

We *cannot* by *no* Means allow, that there is any Propriety in the vulgar Uſe of two Negatives. When I mean to reject every Thing that may be offered me, do not I ſufficiently affirm it, when I ſay, I will *not* receive *none?* Or if I mean to receive one Favour out of many, and modeſtly to reject the Reſt, may I not ſay to the kind Profferer, you need *not* beſtow *but* one? I *cannot never* make you a Recompenſe for the other. Nay, I *cannot never* ſee any Perſons of Politeneſs and Erudition adopt any different Phraſe in order to convey the ſame Meaning; *nor* do I *not* believe that they can ever be ſo vulgar, as to add Negative upon Negative, after the Manner of the Clowniſh and the Illiterate. But, as I muſt *not never* imitate thoſe, who, by their Ignorance and Vulgarity, are diſtinguiſhable from others, it *cannot not* be ſuppoſed, that I ſhall fall into their Errors; and therefore need *not* ſay *no* more on this Subject.

Rule XVIII.——Lesson XVI.

It is *exceeding* plain, that many Words are both Adjectives and Adverbs: As, *godly*, *heavenly*, *daily*, *yearly*, &c. Such Words are therefore ſometimes employed as Adjectives, and ſometimes as Adverbs. But to force an Adjective to uſurp the Place of an Adverb, or to make an Adverb ſtand for an Adjective,

is

is indeed *exceeding* improper. Yet it is an *extraordinary* rare Thing to meet with a Writer, or a Speaker, who is *entire* free from this Impropriety; and I am *extreme* unwilling to think ſo *mean* of any Gentleman, as that, upon due Reflection, he will not *ingenuous* acknowledge it to be a moſt groſs Error. One need affirm no *ſtronger* than that. 'Tis *wonderful* plain, and *vaſt* eaſy to avoid; and Man, who is ſubject to *often* Infirmities, ſhould be aware of committing Blunders. Such a Matter, not being *tolerable* good, but *intolerable* bad, ought to be *mighty* expoſed, and *hearty* rejected.

Rule XIX.——Lesson XVII.

We forgive People as long as we love them. But whether we be forgiven or not by the Gentleman and Lady who offended us, it is certainly our Duty to love both her and *he*. Let us then bear no Malice in our Hearts againſt either *ſhe* or him; but, if we ſee them to-morrow, and *ſhall* have an Opportunity of ſpeaking to them, let us be affable and courteous, and *will* aſſert, that we have no Pleaſure in Variance. If indeed thou *doſt* not ſuffer Hatred to harbour in thy Breaſt, but *adorn* it with Love and Charity, thou ſo far *acteſt* like a Chriſtian, and, in this Particular, *imitate* the Example of thy divine Saviour. Will not he that has Fire in his Boſom readily *endeavour* to ſpurn it from him, and *takes* Care that he be not burned?

Learner, if thou do properly correct this Leſſon, thou wilt know, that, though Conjunctions may copulate different Tenſes, they cannot couple together either different Caſes, or different Moods.

Rule XX.——Lesson XVIII.

" Plato obſerves, that GOD geometrizes: The ſame was obſerved by a wiſer Man than *him*" [was]. Indeed it is well expreſſed by Plato; but more elegantly by Solomon than *he;* i. e. than *by he.*—" Thou art a Girl as much brighter than *her*, as he was a Poet ſublimer than *me.*"

" The Sun upon the calmeſt Sea, appears not half ſo bright as *thee.*"

" And tho' by Heaven's ſevere Decree, ſhe ſuffers hourly more than *me.*"

" King Charles, and more than *him*, the Duke and the Popiſh Faction were at Liberty to form new Schemes.—You are a much greater Loſer than *me* by his Death. The Drift of all his Diſcourſes was, to prepare the Jews for a Prophet mightier than *him*" [was].

Theſe, being the Blunders of learned Men, are corrected, in order to ſhow, that I write more accurately than *them*; and that therefore they are worſe Grammarians than *me.*

Rule XXI.——Lesson XIX.

Dr. Lowth, than *who* no better Engliſh Grammarian has exiſted, was an excellent Poet, a great Latiniſt, a famous Grecian, and a good Hebrician; and Ruddiman alſo, than *who* no Perſon has either written better " Rudiments of the Latin Tongue," or better " Inſtitutions of the Latin Grammar," deſerves immortal Praiſe.

King George the Third, than *who* a better King never ſat upon the Engliſh Throne, ever deſerves our moſt

moſt cordial Love and Eſteem; and if we were poſſeſſed of as many Lives, as there are Hairs upon our Head, we ſhould be ready to lay them all down in his Defence. Thoſe, however, who have Authority over us, ſhould not content themſelves in thinking, that we enjoy an excellent Mode of Government, but be careful duly to adminiſter it. Our civil and eccleſiaſtical Conſtitution, than *which* we have never heard of a better, ſhould not be raſhly found fault with.

Rule XXII.——Lesson XX.

Had we the Wiſdom of the Serpent, as well as the Innocency of the Dove; and *were* we *never* ſo charitable and philanthropic, yet we ſhould not gain the Approbation and Eſteem of every Individual around us. "Murmurers and Complainers" will take Offence, *do* all we can to pleaſe them: and *were* we *never* ſo pious, there are People profane enough to conſider real Piety as vile Hypocriſy. Let our chief Concern, however, be always to approve ourſelves unto GOD; that, *ſhould* we be called upon to endure *never* ſo many Troubles, we may ſtill have the Approbation of a good Conſcience; and that, *ſhould* we ſuffer *never* ſo much on Earth, he, whoſe we are, and whom we ought to ſerve, may hereafter recompenſe us with an eternal Weight of Glory!

Rule XXIII.——Lesson XXI.

I am deſired to correct the following Inaccuracies: The Spaniards were *ſo* violently affected to the King of Auſtria, *as* the whole Kingdom would revolt.

This Computation being *ſo* eaſy and trivial, *as* it is a Shame to mention it; and the Relations are *ſo* uncertain, *as* they require a great deal of Examination. France was then diſpoſed to conclude a Peace upon *ſuch* Conditions, as it was not worth the Life of a Grenadier to refuſe them. We ſhould ſufficiently weigh the Objects of our Hopes, whether they *be* ſuch, *as* we may reaſonably expect from them what they propoſe in their Fruition; or whether they *are* ſuch, as we are pretty ſure of attaining. The Duke had not behaved with that Loyalty, *as* he ought to have done.——With thoſe Thoughts *as* might contribute to their Honour.——In the Order *as* they lie in the Preface.

Lesson XXII.

Conſult the Notes under Rule XXIII.----"Chaucer followed Nature every where; but was never *ſo* bold A to go beyond her. I muſt however be *ſo* juſt A to own--- Nobody preſumes to be *ſo* ſanguine A to hope." Of our Church it is juſtly ſaid, "This is none other *but* the Houſe of GOD." Yet we have too much Candour and Piety *than* to quarrel with thoſe who diſſent from us; for it is not ſo much our Mode of Devotion *but rather* our unfeigned Obedience which proves us to be of God's Houſehold. This Rule holdeth ſtill that Nature, *nor the* Engagement of Words are ſo forcible as Cuſtom. *Nor* the one, *nor* the other is, in every Caſe, to be deſpiſed. But *neither* are two Nors thus properly uſed, *neither* can one of them thus ſtand alone; and ſuch Expreſſions are *neither* capable of being juſtified, *or* can they add

add any Thing to the Harmony of a good Style. *So that* they are upon no Account to be admitted.

Rule XXIV.——Lesson XXIII.

"Who can find a virtuous Woman? for her Price is far above Rubies; and ſhe is a Crown unto her Huſband." Yet, ah! how it vexes one's Heart to ſee many deſpiſe an Ordinance of GOD's Appointment. Wo indeed is *he*, who is tied to "a clamorous Woman!" but O! "well is *he* that dwelleth with a Wife of Underſtanding." Therefore well is *thou* who enjoyeſt that laſt and deareſt Gift which GOD beſtowed, in order to make a Paradiſe on Earth!

Conſult the General Obſervations.—Let us be duly attentive to the Tenſes and Moods, which the Senſe of our Subject neceſſarily requires, in order that we *ſhall* write with Accuracy and Perſpicuity, and that it *will* be more eaſy for us to ſpeak and write grammatically, than to expreſs ourſelves in an ignorant and illiterate Manner; of which ſurely thoſe ſhould always be aſhamed, who have enjoyed a liberal Education.

An Example of Grammatical Reſolution.

"Learning is unto a wiſe Man as an Ornament of Gold."

EDUCATION makes a grand Diſtinction betwixt a Man and a Brute. Indeed it is not our Shape, but Religion which moſt effectually proves our Manhood. Some of the Brutes are formed like us; and it is very remarkable, that they are not only poſſeſſed of ſomething which is ſimilar to Reaſon, but that many

of them have a Sagacity ſuperior to ſeveral of the human Species; yet they are wholly incapable of Devotion. Godlineſs, however, which renders Mankind divine, is generally attained by good Inſtruction. We were all "born like a wild Aſs's Colt;" and without due Nurture and Admonition, we naturally grow rude, profane, and barbarous. Parents, therefore, and thoſe who have the Care of Youth committed to them, ſhould remember, that their Truſt is truly ſerious and momentous; for the Seeds of either Happineſs or Miſery may be ſown in the earlieſt Period of Life; and the Virtue, as well as the Wiſdom, of a riſing Generation may partly depend on the Conduct of Governors and Teachers. Let ſuch Perſons as undertake the Education of Children ever adorn themſelves with Mildneſs, Piety, Wiſdom, and Prudence; and from the great Utility of Literature, every young Student ought to be excited to mental Labour, Aſſiduity, and Carefulneſs. Learning is better than Riches. They frequently "make themſelves Wings, and fly away;" but Erudition will not fail us; nor is it at any Time unuſeful. Whilſt it refines and enlarges our Underſtandings, we become the more capable of knowing and ſerving the adorable GOD and Redeemer; the "Knowledge of whom," influencing us to unfeigned Obedience, Purity, Adoration, Love, Fear, and Humility, is "*eternal Life.*"

Learning, a Noun of the Singular Number; *is*, a Verb Subſtantive, or Auxiliary, in the Indicative Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative Caſe *Learning*; *unto*, a Pre-

a Prepoſition; *a*, the Indefinite Article; *wiſe*, an Adjective; *Man*, a Noun or Subſtantive of the Singular Number, in the Objective Caſe, governed by the Prepoſition *unto*; *as*, a Conjunction; *an*, the Indefinite Article; *Ornament* *, a Noun S.; *of*, a Prepoſition; *Gold*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*. *Education*, a Noun S.; *makes*, a Verb Tranſitive, the Indicative Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative Caſe *Education*; *a*, b. m. that is, before mentioned; *grand*, an Adjective; *Diſtinction*, a Noun S. in the Objective Caſe, governed by the Verb *makes*; *betwixt*, a Prepoſition; a *Man*, b. m; *and*, a Conjunction Copulative; a *Brute*, a Noun S. in the Objective Caſe, governed by the Prepoſition *betwixt*: As if it had been ſaid *betwixt* a Man, and *betwixt* a Brute; for *and* couples the ſame Caſes together. *Indeed*, an Adverb: *it*, a Pronoun; *is*, b. m. agreeing with the Nominative Caſe *it*; *not*, an Adverb; *our*, a Pronoun; *Shape*, a Noun, in the Nominative Caſe, following the Verb *is*; *but*, a Conjunction Disjunctive; *Religion*, a Noun S. in the Nominative Caſe alſo (as if we ſhould ſay—but *it is our* Religion); *which*, a Pronoun Relative; *moſt*, an Adverb; *effectually*, an Adverb alſo; *proves*, a Verb Tranſitive, the Indicative Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative Caſe *which*; our---*Manhood*, a Noun S. in the

* N B. In the Phraſe, *as an Ornament of Gold*, there is an Elleipſis; for it means, as an Ornament of Gold *is unto him*; that is, it is a precious Thing; and conſequently *Ornament* is really the Nominative Caſe to the Verb *is* underſtood.

Objective Caſe, governed by the Verb *proves*. *Some*, an Adjective; *of*, b. m. the —— *Brutes*, a Noun Plural, in the Objective Caſe, governed by the Prepoſition *of*; *are* *, a Verb Auxiliary, the Indicative Mood, Preſent Tenſe, and Third Perſon Plural, agreeing with the Nominative Caſe *ſome*; *formed*, a Participle Paſſive, from *to form*, expreſſing with the Auxiliary *are* the Paſſive Senſe of the Verb in the Indicative Mood, &c.; *like*, an Adjective; *us*, a Pronoun Perſonal, in the Objective Caſe, governed by the Prepoſition *to* underſtood, i. e. like *to* us; and —— it——is—— *very*, an Adverb; *remarkable*, an Adjective; *that*, a Conjunction; *they*, a Pronoun Perſonal, Third Perſon Plural; *are*, b. m. agreeing with the Nominative Caſe *they*; *poſſeſſed*, a Participle Paſſive, from *to poſſeſs*, expreſſing with the Auxiliary *are* the Paſſive Senſe of the Verb in the Indicative Mood, the Preſent Tenſe, and Third Perſon Plural; *not*, b. m; *only*, an Adverb; of---*Something*, a Noun, in the Objective Caſe, governed by the Prepoſition *of*; *which*, b. m; is---*ſimilar*, an Adjective; *to*, a Prepoſition; *Reaſon*, a Noun S. in the Objective Caſe, governed by the Prepoſition *to*; *but*, b. m.; that---*many* an Adjective; of---*them*, a Pronoun Perſonal, Third Perſon Plural, and in the Objective Caſe, governed by the Prepoſition *of*; *have*, a Verb Tranſitive, here ſignifying *poſſeſs*, the Indicative Mood, Preſent Tenſe, and Third Perſon Plural, agreeing with the Nominative Caſe *many*;---a---*Sagacity*, a Noun S. in the Objective Caſe, governed by the Verb *have*; *ſuperior*, an Adjective;

* N. B. *Every Word* is undoubtedly *ſome Part of Speech*.

to---

to---*ſeveral*, an Adjective; of---the---*human*, an Adjective; *Species*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*; *yet*, a Conjunction; *they*, b. m.; *are*, b. m. agreeing with the Nominative Caſe *they*; *wholly*, an Adverb; *incapable*, an Adjective; of---*Devotion*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*. *Godlineſs*, a Noun S.; *however*, an Adverb; *which*, a Pronoun Relative, having Godlineſs as its Antecedent; *renders*, a Verb Tranſitive, the Indicative Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative Caſe *which*; *Mankind*, a Noun, implying *many* collectively underſtood, in the Objective Caſe, governed by the Verb *renders*; *divine*, an Adjective; *is*, b. m. agreeing with the Nominative Caſe *Godlineſs*; *attained*, a Participle Paſſive, from *to attain*, expreſſing with the Auxiliary *is* the Paſſive Senſe of the Verb in the Indicative Mood, &c.; *generally*, an Adverb; *by*, a Prepoſition, *good*, an Adjective; *Inſtruction*, a Noun S. in the Objective Caſe, governed by the Prepoſition *by*. *We*, a Pronoun Perſonal; *were*, a Verb Auxiliary, Indicative Mood, Preterperfect Tenſe, and Firſt Perſon Plural, agreeing with the Pronoun *we*; *born*, a Participle Paſſive, from *to bear*, expreſſing with the Auxiliary *were* the Paſſive Senſe of the Verb in the Indicative Mood, &c.; *all*, an Adjective; *like*, b. m.; the---*wild*, an Adjective; *Aſs's*, a Noun S. in the Genitive Caſe; *Colt*, a Noun S. and in the Objective Caſe, governed by the Prepoſition *to* underſtood, q. d. like *to* the Colt *of* the wild Aſs; and----*without*, a Prepoſition;

due, an Adjective; *Nurture* and *Admonition*, both Nouns S., and in the Objective Case, governed by the Preposition *without*; *we*, b. m. *naturally*, an Adverb; *grow*, a Verb Intransitive, the Indicative Mood, Present Tense, and First Person Plural, agreeing with the Nominative Case *we*; *rude*, *profane*, and *barbarous*, all Adjectives. *Parents*, a Noun Plural; *therefore*, a Conjunction; and---*those*, a Pronoun Demonstrative; *who*, a Pronoun Relative; *have*, b. m. agreeing with the Nominative Case *who*, q. d. those *Persons---which Persons* have; the---*Care*, a Noun S. in the Objective Case, governed by the Verb *have*; of---*Youth*, a Noun Collective, and in the Objective Case, governed by the Preposition *of*; *committed*, a Participle Passive, of the Verb *to commit*; to---*them*, b. m. in the Objective, governed by the Preposition *to*; *should*, a Verb Auxiliary, the Indicative Mood (see Page 102.) Present Tense indefinitely expressed (q. d. they should *now* and at *all Times*), and the Third Person Plural, agreeing with the Nominative *Parents* and those [Persons]; *remember*, a Verb Transitive, expressing with the Auxiliary *should* its Active Sense, in the Indicative Mood, &c. [see P. 102.] *that*, b. m.; *their*, a Pronoun, in the Genitive Case, q. d. the Trust *of them*; for *their* Trust; *Trust*, a Noun; *is*, b. m. agreeing with the Nominative Case Trust; *truly*, an Adverb; *serious* and *momentous*, both Adjectives; *for*, here a Conjunction implying *because*; the----*Seeds*, a Noun Plural; of---*either*, a Conjunction Disjunctive; *Happiness*, a Noun S. in the Objective Case, governed by

by the Prepoſition *of*; *or*, a Conjunction Disjunctive; *Miſery*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*; *may*, a Verb Auxiliary; *be*, a Verb Auxiliary, expreſſing with *may* the Indicative Mood, Preſent Tenſe, and Third Perſon Plural of *to be*; *ſown*, a Participle Paſſive, from *to ſow*, expreſſing with the Auxiliaries *may be* the Paſſive Senſe of the Verb in the Indicative Mood, &c. having *Seeds* for its Nominative Caſe; *in*, a Prepoſition; the---*earlieſt*, an Adjective in the Superlative Degree; *Period*, a Noun S. in the Objective Caſe, governed by the Prepoſition *in*; of---*Life*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*; and ---the---*Virtue*, a Noun; *as*, b. m. *well*, an Adverb; as----the---*Wiſdom*, a Noun S.; of----a----*riſing*, here a Verbal Adjective, from *to riſe*; *Generation*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*; *may*, a Verb Auxiliary, in the Indicative Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative Caſe, *Virtue* and *Wiſdom*, q. d. Virtue----*may*, as well as Wiſdom may; *depend*, a Verb Neuter, expreſſing with the Auxiliary *may* the Senſe of the Verb in the Indicative Mood, &c. *on*, a Prepoſition; the---*Conduct*, a Noun S. in the Objective Caſe, governed by the Prepoſition *on*; of ---*Governors* and *Teachers*, both Nouns Plural, and in the Objective Caſe, governed by the Prepoſition *of*. *Let*, a Verb Tranſitive, in the Imperative Mood; *ſuch*, a Pronoun; *Perſons*, a Noun Plural, in the Objective Caſe, governed by the Verb *let*; *as*,

here * a Pronoun; *undertake*, a Verb Tranſitive, the Indicative Mood, Preſent Tenſe, and Third Perſon Plural, agreeing with the Nominative Caſe *as*; the ---*Education*, a Noun, in the Objective Caſe, governed by the Verb *undertake*; of—*Children*, a Noun Plural, in the Objective Caſe, governed by the Prepoſition *of*; *ever*, an Adverb; *adorn*, a Verb Tranſitive, in the Infinitive, governed by the Verb *let*, q. d. *permit*, or *ſuffer* the Perſons *to* adorn, and here expreſſing with *let* the Active Senſe of the Verb in the Imperative Mood, and Third Perſon Plural; *themſelves*, a Pronoun, in the Objective Caſe, governed by the Verb *adorn*; *with*, a Prepoſition; *Mildneſs*, *Piety*, *Wiſdom*, and *Prudence*, all Nouns S. and in the Objective Caſe, governed by the Prepoſition *with*; and—*from*, a Prepoſition; the---*great*, an Adjective; *Utility*, a Noun S. in the Objective Caſe, governed by the Prepoſition *from*; of---*Literature*, a Noun S. in the Objective Caſe, governed by the Prepoſition *of*; *every*, a Pronoun Diſtributive; *young*, an Adjective; *Student*, a Noun S; *ought*, a Verb Neuter and Irregular, Indicative

* N. B. Whatever learned Men may have thought to the Contrary, it ſeems evident, that *as* is frequently a *Pronoun*, as well as an *Adverb*. If we ſay, they have made *ſuch Miſtakes as make* it plain, that their Judgement is not infallible; what elſe but *as* can be the Nominative to the Verb *make*? Surely not *Miſtakes*; for that Word is in the Objective Caſe—*Tales Errores quales faciunt*. In the like Phraſe, *as* reſembles the Relative, *which*; and it may ſometimes be in the *Objective*, as well as in the *Nominative* Caſe.

Mood,

Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative *Student*; *to be*, a Verb Auxiliary in the Infinitive, governed by the Verb *ought*; *excited*, a Participle Paſſive from *to excite*, expreſſing with the Auxiliary *to be* the Paſſive Senſe of the Verb in the Infinitive; to—*mental*, an Adjective; *Labour*, *Aſſiduity*, and *Carefulneſs*, all Nouns S. in the Objective Caſe, governed by the Prepoſition *to*; *Learning*, b. m. is—*better*, an Adjective, in the Comparative Degree; *than*, a Conjunction: *Riches*, a Noun Plural, in the Nominative Caſe, q. d. than Riches *are*. *They*, b. m.; *frequently*, an Adverb; *make*, a Verb Tranſitive, the Indicative Mood, Preſent Indefinite, and Third Perſon Plural, agreeing with the Nominative Caſe *they*; *themſelves*, b. m. governed by *to*, or *for* underſtood; *Wings*, a Noun Plural, Objective Caſe, governed by the Verb *make*; and---*fly*, a Verb Intranſitive, Indicative Mood, Preſent Indefinite, and Third Perſon Plural, agreeing with the Nominative *they* underſtood; *away*, an Adverb; *but*, b. m. *Erudition*, a Noun S.; *will*, a Verb Auxiliary, here expreſſing *Futurity* indefinitely; *fail*, a Verb Tranſitive, expreſſing with the Auxiliary *will* the Active Senſe of the Verb in the Indicative Mood, Future Tenſe, and Third Perſon Singular, having *Erudition* for its Nominative Caſe; *not*, b. m.; *nor*, a Conjunction; is---it---*at*, a Prepoſition; *any* *, a Pronoun; *Time*, a Noun S. in the Objective Caſe,

* N. B. *Any* here does not expreſs a Quality, and therefore is not conſidered as an Adjective.

govern-

governed by the Prepoſition *at*; *unuſeful*, an Adjective. *Whilſt*, an Adverb; it---*refines*, a Verb Tranſitive, the Indicative Mood, Preſent Tenſe, and Third Perſon Singular, agreeing with the Nominative Caſe *it*; and—*enlarges*, a Verb Tranſitive alſo, the Mood, &c. as before; our—*Underſtandings*, a Noun Plural, in the Objective Caſe, governed by the Verb *enlarges*; *we*, b. m.; *become*, a Verb Intranſitive, the Indicative Mood, Preſent Tenſe, and Firſt Perſon Plural, agreeing with the Nominative *we*; the—*more*, an Adverb; *capable*, an Adjective; of—*knowing*, a Participle Active, from the Verb *to know*; and—*ſerving*, a Participle Active, from the Verb *to ſerve*; the---*adorable*, an Adjective; *God*, a Noun S.; and—*Redeemer*, a Noun S; the—*Knowledge*, a Noun S.; of---*whom*, a Pronoun Relative, in the Objective Caſe, governed by the Prepoſition *of*; *influencing*, a Participle Active, from the Verb *to influence*; *us*, b. m. governed by the Participle *influencing*; to----*unfeigned*, an Adjective; *Obedience*, *Purity*, *Adoration*, *Love*, *Fear*, and *Humility*, all Nouns S. in the Objective Caſe, governed by the Prepoſition *to*: *is*, b. m. agreeing with the Nominative Caſe *Knowledge*; *eternal*, an Adjective, *Life*, b. m. but here it is in the Nominative Caſe, following the Verb *is*.

N. B. As *every Word* is really *ſome Part of Speech*, the Author thinks it improper to analyze in the uſual Manner; in which we find two or three Words conſidered together, as forming but *one* Part of Speech; and ſhould he analyze I *have loved*, he would conſider *have* as a Verb Auxiliary, in the *Indicative Mood*, *Preſent Tenſe*, and Firſt Perſon Singular, agreeing

ing with the Pronoun *I;* and *loved*, a Participle Paſſive, from *to love*, expreſſing with the Auxiliary *have*, the Active Senſe of the Verb in the Indicative Mood, and Preſent Perfect Tenſe.

Thus an Example of grammatical Reſolution has been given the Learner; who, if he parſe his Leſſons with Propriety, muſt reſolve them in a Manner ſimilar to what is here ſaid. But it may often be neceſſary to aſk him the Genders of ſuch Nouns and Pronouns, as he may meet with; and alſo many other Queſtions, which need not here be particularly mentioned.

Note, He may know an *Active Tranſitive*, from an *Active Intranſitive* Verb, by conſidering, whether it may properly govern ſuch Objective Caſes, as *him*, *her*, *them*, and become *Paſſive*; for, if a Verb will not ſo do, and yet implies *Action*, it muſt needs be an *Active Intranſitive* Verb; which, however, ſometimes admits a *Paſſive Form*, but can never govern the *Objective Caſe*.

PROMISCUOUS EXERCISES;

In which the Learner muſt take Care to correct the Spelling.

Lesson XXIV.

Here ſignifys *in this Place*; and *there* implys *in that Place.* Therefore the common Phraſes, "come here," and "go there," are evidently abſurd: They ſhould be, *come hither*, and *go thither.* "Ye have brought this Child *here* to be baptized," is a Miſtake of our pius Reformers; which is as much as if they had ſayed, ye has come with this Child *in* (inſtead of *into*) this Place. So that *hither* ſhould have been uſed, inſtead of *here*; for *hither* muſt needs be aded after ſuch a Verb, as imply *Motion to a Place*; and *here* can never with any Sorte of Propriety be imploied to denote, ether *to this Place*, or *into this Place.* Therefore it be ſurpriſeing indeed, that Perſons of good Senſe, and Politeneſs ſhould ever offend our Ears with that ungrammatical Expreſſion, "Come here!" or that they ſhould ever ſpeak or write ſo *rediculous*, as to uſe *here* and *there*, when the Sence neceſſarily require *hither* and *thither!*

Lesson XXV.

Another Miſtake is very common. Tis ſtrang that our Languidge ſhould be ſo disfigurrd, both in Converſation, and in Books of conſiderable Fame, by ſo many Errers! How verry improper is it, that the Neuter Verb *to lie*, and the Active, *to lay*, ſhould be ſo frequently confounded! Would not a Perſon of Educa-

Education be aſhamed to be thout ignorent of the Differance between a Neuter and an Active Verb? Or woud he not think that Man almoſt unpardenable, who coud tell him, that he meſtake the Laten of *he lay*, for *he threw?* This vulger Errer, however, is really no better. The Difference between theſe two Verbs is indeed very great. If therefore they may be confounded as having the ſame Meaning, Sentences as rediculous, as the following may ſoon be admitted: "I *laid* in Bed till eight; then I *raiſed*, and *ſet* a while in a Chare; when on a ſudden a Qualm came on, and I *felled* upon my Faſe!"

Lesson XXVI.

When I means I *did lie*, I ſays, I *lay* (not *laid*, that is, *did place*) but when any Meaning be, I *did place*, or *did put*, I may expreſs it by *I laid:* As, I *lay* in Bed till ſeven o'Clock this Mourning; and very early to-day I *laid* my Books ready for an Examination of a Matter of ſome Conſequence; but I found, that I *had lien* (or *had lain*) in Bed too late to ſtudy much before Breakfaſt. Thus the Differance between the Neuter Verb, *to lie*, and that of the Active, *to lay*, is rendered ſtill more plane; and it may be evidant when to uſe, I *have lien* (or *lain*), I *had lien*, we *have lien* (or *lain*), ye *have lien*, or *lain*, &c. Alſo when to make uſe of the Phraſes, I *have laid* (or *have placed*) thou *has laid*, he *have laid*, I *had laid*, &c. Blunders being indeed very commen in this Caſe, it is therefore quite neceſſary to take particular Notice how to uſe theſe two Verbs with Properiety.

LESSON XXVII.

Another Miſtake is very vulger in the World. We frequentley hear a Perſon ſay I *eat*, when his Meaning is, I *did eat*, and when he ſhould therefore ſay I *ate*: As yeſterday I *ate* ſome Veniſon for my Dinner: For to ſay, I *eat*, is to affirm, that I *am now eating*; but, I *ate*, means, that my *Act of eating is paſt*. Indeed thus to confound the Tenſes is highly rediculous. How abſurde would it be for a Perſen to ſay, *Yeſterday I am eating my Dinner at two o'Clock?* Yet this is no more than to ſay, *I eat it then*. Let this Error therefore be carefully avoided.

Likewiſe, Care muſt be taken to ſay, I *had eaten*, I *have eaten*, we *had eaten*, we *have eaten*, &c. and to avoid that vulger Way of ſaying, I *had eat*, I *have eat*, &c. How fooliſh would it be to ſay, we *had eating!* As, therefore, we have *eat*, is no better, in Proſe, ſuch a Phraſe ſhould nevar be addopted.

LESSON XXVIII.

It ſeem no very eaſy Thing to give an unexceptionable Definition of the Verb. The commen Explaination of it is, That it is "a Word ſignifying *to be*, *to do*, or *to ſuffer*; and, after all, it muſt be confeſſed, that this is no very bad Account of it. Dr. Beattie, whoſe Learning does indeed deſerve our Praiſe, deſcribe a Verb, as follow: It is "*a Word neceſſary in every Sentence, ſignifying the Affirmation of ſome Attribute, together with the Deſignation of Time, Number*, and *Perſon*." But becauſe with this learned Philoſopher, we cannot conſider both the Participle and the Infinitive as no Part of the Verb,

we

we think this Definition exceptionable. The famous Ruddiman tell us, "*A Verb is a variable Part of Speech, ſignifying that ſome Aſſertion* or *Affirmation is made concerning Something.*" This indeed gives no bad Idea of it. Other Grammarians have inaccurately ſaid, "*A Verb is a Word, which forms, when joined to a Noun, a complete Sentence.*"

LESSON XXIX.

A Verb may ſometimes aſſert an *Action*: As, I *write*, thou *fighteſt*, &c. Sometimes it affirm a *Paſſion*: As, I *hate*, we *are loved*; I *grieve*, &c. Sometimes alſo it expreſs a *State*: As, I *am married*, I *am regenerated*, &c. And ſometimes likewiſe it affirm *Exiſtence*: As, I *am*, *it is*, &c.

If it be neceſſary to define it more particularly, it may, moreover, be obſerved, that

A Verb may ſignify *Event*: As, it *fell out*, it *happened*, &c. Alſo it may aſſert *bodily Poſture*: As, I *ſit*, we *kneel*, they *lie*, &c. Mental *Concord*, or *Diſcord*: As, I *accord*, we *aſſent*, they *agree*, &c. Likewiſe it may affirm *Reſt*: As, we *ſleep*, they *ſlumber*, I *reſt*, &c. Alſo it may expreſs *Ceſſation*: As, I *ſtop*, ye *ceaſe*, we *give over*, &c.

Which various Meanings are indeed all expreſſive of either ſome *Action* or *State*. But *may*, *can*, *muſt*, *ſhould*, and *would*, are really Verbs; and they aſſert *Power*, *Liberty*, *Neceſſity*, *Duty*, and *Willingneſs*. Do they then affirm a *State*?

LESSON XXX.

I muſt obſerve, that *non* is a Laten Adverb, ſignifying *not*; and that it is frequently prefixed to Engliſh

liſh Subſtantives and Adjectives: As, *non-exiſtence*, *non-emphatic*, &c.

I proceed to take Notice of the inſeparable Prepoſitions; which indeed every Student like I, ought well underſtand.

Ante be a Laten Prepoſition, meaning *before;* and is verey often prefixed both to Engliſh Nouns and Verbs: As, *Antecurſer*, *antedating*, *antedated*, *antedate*, *anteluminary*, &c. But *anti* be a Greek Prepoſition, denoteing *againſt*, and is commonly ſet before Nouns and Adjectives to expreſs Oppoſition and Averſion: As, *Antichriſt*, *Antichriſtian*, *Antitrinitarian*, &c. Sometimes indeed *anti* ſhows a *Correſpondance*, or *Reſemblence*: As, *Antitype* mean ſuch a Figure, or Reſemblence, *that are* anſwerable to the Type; or it is that which be prefigured by the Type, as being correſpondant with it.

Lesson XXXI.

Co ſignifys *together* or *with;* and be ſometimes prefixed to Nouns, Verbs, and Adjectives; As, *co-operate*, *co-exiſt*, *co-operation*, *co-equal*, *co-eternal*, *co-exiſting*, &c.

Re means *again;* and in Compoſition often expreſs *Return*, or *Repetition*: As, *reſearch*, *Reſeizer*, *reſcribe*, *reſpeak*, *Retroduction*, *retrograde*, *review*, *reunite*, *revoke*, &c.

Ir, *in*, or *im* for Sound's Sake, in Compoſition, commonly mean *not*, and conſequently ſhows *Negation*, or *Contrariety*: As, *irregular*; that is, *not regular; inſeperable* [*not ſeperable*]; *impoſſible*, i. e. *not poſſible; Inattention*, *inanimate*, *inapplicable*, *Irreſiſtibility*,

tibility, irreprehenſible, irreſolute, irreverſable, irrevocable, immediate, immortal, impennitent, &c. But it is very remarkable, that *in*, and *im*, ſometime denotes *upon*, and ſometimes *in*: As, *inbred, inbreathed, incubate, incur, Influx, influant, impend, impendant, import, Impriſſion, imprint, Impriſonment,* &c.

Lesson XXXII.

Un, ſignifying *not*, is often prefixt to Verbs and Adjectives; and ſometimes to Nouns alſo: As, *unmercifull*, (when ſhould I add one *l* only?---in Compounded Words?) *unſkilfull, unmeaning, unſent, undreſs, unmask, uncover, Unſkillfullneſs, Unmuſicalneſs,* &c.

Be, when prefixed to Verbs frequently increaſes the Force of the Radicals: As, *bedeck, beſprinkle, beteem, beſtiring, beſtride,* &c.

All is frequently prefixed to Adjectives, with the Hyphen, rather than without it: As, *all-wiſe* (that is, poſſeſſed of infinite Wiſdom), *all-ſufficient* (i. e. ſufficient for every Thing), *all-ſeeing*, (i. e. ſeeing all Things), *all-powerfull*, &c. *All*, thus uſed adverbially, may be conſidered as a Part of the Adjective to which it is joined: As, *all-knowing*, an Adjective.

Ill alſo is prefixed to Adjectives, or Participles; but, being an Adverb, as well as an Adjective, it does not require the Hyphen after it: As, *ill adviſed, ill choſen*; that be, *badley adviſed, badley choſen*.

Il, in Compoſition, often means *not*: As, *illiberal*; that are, *not liberal*.

The Adverb *well*, before an Adjective, do not require the Hyphen after it: As, *well principalled*.

Les-

Lesson XXXIII.

The Laten Prepoſition *contra* is often prefixed to Engliſh Nouns, Verbs, and Adjectives; and its original Meaning is *againſt*: As, *Contradiction*, *contradiſtinguiſh*, *contraindicate*, *Contranitency*.

Circum, ſignifieing *about*, is alſo a Latin Prepoſition; which is often joined to engliſh Words: As, *circumambient* [compaſſing about]; *circumerration*, [the Act of *wandering about*]; *circumfluent* [flowing about]; *circumfulgent* [ſhining about]; to *circumveſt* [to clothe about]; to *circumvolve*, &c.

Extra (from the Laten alſo) which mean *out of*, is frequently uſed in Compoſition: As, *extraprovincial* [lying *out of the Province*]; *extraparochial* [lying *out of the Pariſh*]; *extravagant*, i. e. *wandering out of* due Bounds, and conſequently, *wild*, *irregular*, *prodigal*, *waſteful*, &c.

Inter likewiſe is a Prepoſition borrowed from the Laten, and meaneth *between*: As, *interlucent* [ſhining between]; *interpoſed* [placed *between*]; *interſcribed* [*wrote* between]; *intervenient*; i. e. coming between, &c.

Lesson XXXIV.

Ob be a Latin Prepoſition, and mean *againſt*: As, *object* [literally *throw againſt*]; *to obtend*; that am, to *hold againſt*, &c. And ſometimes the *b* is, for the Sake of a more agreeable Sounds, converted into another Letter: As, *Oppoſition*, *occupate*, *occur*, *offend*; inſtead of *Obpoſition*, *obcupate*, *obcur*, &c.

Per ſignifys *through*: As, *perambulated* [walked through] *perdurable* [thoroughly laſting]; *perfect* [tho

[thoroughly made, and conſequently *complete*, *finiſhed*, *conſummate*]; *Perfrication*; i. e. the Act of *rubbing thoroughly*, &c.

Preter, in Compoſition, denote *beſides*, or *contrary*: As, *preterlegal* [contrary to Law]; *preternatural*; i. e. *contrary to Nature*.

Poſt originalley mean *after*, or behind; As, *poſtpone* [put after, and conſequently *put off*, or *delay*]; *Poſtſcribt* [what is *written after*]; to *poſtvene* [to come after]; *poſtdated*; i. e. *dated after* the real Time, &c.

Lesson XXXV.

Super be a Latin Prepoſition; and mean *above*. Which Meaning it retain, when perfixed to Engliſh Words: As, *ſuperadded* [*aded* over and *above*]; *superabundant* [literally *above abundent*]; *Supereminence* [*Eminence above* the common Degree]; *Supererogation* [Work *above what is required*] *ſupernatural*, [above what is natural]; &c.

But *ſub* denote *under*: As to *ſubvert* [literally, *to turn* under]; *Subvicar* [Under-vicer]; *Subworker*, &c.

Subter likewiſe means *under*: As, *ſubterfluent* [flowing under]; *Subterfuge*; i. e. literally, *Flying under*, and therefore properly denotes *Evaſion*, *Shift*, or *Trick*.

Super originally denote *above*; and, in Compoſition, it ſeem to expreſs *Antecedence*: As, *ſuperlapſarian*, as an Adjective, meane *antecedently to the Fall*, i. e. *without any Reſpect to it*; *ſuperlapſary*, antecedent to the Fall; and *ſupervulgar* mean placed *above the Vulgar*.

EXER-

EXERCISES

In which Punctuation is omitted.

N. B. *In the twelve following Leſſons the Learner is deſired to make proper Points; and to ſhow, that he underſtands Punctuation.*

Lesson XXXVI.

Trans it muſt be remembered is a Latin Prepoſition and its Meaning is *on the other Side* or *beyond* As *tranſalpine* i e ſituated *beyond* the *Alps* to *tranſcend* i e to *climb beyond* and conſequently to *ſurpaſs* to *ſurmount* or excel to *transgreſs* i e to go beyond to *tranſport* i e *to carry beyond Tranſvection* &c And it is remarkable that for the Sake of a more agreeable Sound an Engliſh Word occaſionally drops the s in *Trans* As *traject* inſtead of transject *trajectitious* for tranſjectitious *tralucent* for tranſlucent which indeed is alſo in Uſe and ſeems better than tralucent.

Ultra means *beyond* and retaining this Meaning it is uſed in the Compoſition of a few Engliſh Words As *ultramarine ultramontane ultramundane* i e ſituated *beyond the Sea---beyond the Mountains---beyond the World Ultramarine* and *Ultramontane* are Nouns alſo and as ſuch the former ſignifies *a very fine Colour uſed in Painting* and the latter *one of thoſe People who on this Side of the Alps were ſo called by the Italians.*

Lesson XXXVII.

Pre ſignifies *before* and in Compoſition it retains this Signification As to *pre-exiſt* means to *exiſt before*

to

to *prefix* i e to *fix before* to *prejudge* to *judge before* the Hearing or to *condemn beforehand* to *premeditate* i e to think or meditate beforehand *premature* i e *ripe before* the due Time &c

Sine is a Latin Prepoſition meaning *without* and the Word *Sinecure* is made up of *ſine* and *Cure* The Meaning of which is ſuch an Office as has a Revenue *without* an Employment annexed to it or an Eccleſiaſtical Benefice *without Cure* of Souls

Counter denotes *againſt* and conſequently Oppoſition As to *counteract* to *counterbalance Counterevidence counterpoiſe counterview* &c *Ab* or *abs* ſignifies *from* and is common in Compoſition As *Ablation ablative* [taking from] *Abuſe Abſceſſion* &c

E or *ex* means *out of* and is alſo common in Compoſition As *evert eject exanimal exanimate Exaration Excantation* &c

Lesson XXXVIII.

Ad meaning *to* is a Latin Prepoſition which we find in many of our compound Words As *Adjective* i e thrown to adjectitious or joined to *adjoined* i e joined to *adducent* i e leading to &c But it muſt be remarked that the *d* is for the Sake of a more eaſy Sound frequently converted into another Letter As *accede* i e come to inſtead of adcede *Accent* for adcant *Allocation* for Adlocation *Allocution* for Adlocution *appoſite* for adpoſite *aſſign* for adſign *Attention* inſtead of Adtenſion &c *Mis* in Compoſition generally denotes either *Error* or *Deceit* As *miſadviſe miſapply miſapprehend miſinformed* &c *Dis* in compound Words moſtly implies ſome *Negation* As *diſagree diſbelieve diſcontent diſcontinue diſpleaſe* that is *not agree not believe*

not content not continue &c It alſo implies *Contrariety* As *diſhonour diſgrace diſarm diſlodge diſmaſt* &c

Lesson XL.

Some Modern Authors and the famous Lowth among the others have fallen into the Miſtake that thoſe compound Words which are partly made up of Latin Prepoſitions ought in Engliſh to be expreſſed agreeably to the Latin Idiom and that therefore in our Engliſh Phraſes our Prepoſitions ſhould always anſwer to the Latin ones But if this be true why do they ever ſay *object to conformable to prefer to* Why do they not plead for *object againſt conformable with prefer before* &c Are not thoſe other as objectionable as the common Phraſe *averſe to* which they ſay ſhould be *averſe from* and which without any good Reaſon is now found fault with for why ſhould we reject this [*averſe to*] any more than many other Phraſes which are adopted by us In ſhort *averſe from* is whatever may be ſaid in its Defence an *awkward Expreſſion* and ſeems *quite contrary to the Idiom of our Language* Let us therefore ſtill uſe the Phraſes *Averſion to* and *averſe to* inſtead of *Averſion from* and *averſe from*

Lesson XLI.

When I ſay that I have an *Averſion to* ſomething my Meaning is that I have a great *Diſlike to* it Averſion does indeed properly ſignify a *turning away* and conſequently ſtrongly imports ſome *Hatred* or *Deteſtation* Nevertheleſs the Etymology of the Word does not indiſpenſably require that it ſhould be expreſſed by the Prepoſition *from* rather than *to*

after

after it "*Averſe to GOD*" means *having a great Diſlike to him* or being turned away from him through *Hatred* or *Deteſtation* of him and the Meaning of *averſe* cannot be more ſtrongly expreſſed by having *from* after it rather than *to* Nor indeed ſhould any Phraſe be adopted which tends to ſpoil the Beauty and Harmony of our Language Therefore we ſhould ſtill continue the Uſe of thoſe common Idioms which do not offend againſt grammatical Rules and which are more graceful than any that can be uſed in their Stead

Lesson XLII.

We do indeed often meet with Prepoſitions evidently employed with great Impropriety As "*different to*" inſtead of different from "*Compliance to*" inſtead of Compliance with alſo "*in Juſtification to*" for in Juſtification of "*I do likewiſe diſſent with*" inſtead of---diſſent from "Regards *after*" (inſtead of *for*) *his Father's Commands*" likewiſe "*a ſtrict Obſervance after Times*" inſtead of---*of* Times "*reſolved of going*" for reſolved upon going "*to reſtore me into the good Graces*" for---*to* the good Graces "*into their Cogniſance*" inſtead of *under*---it and "*you have beſtowed your Favours to the moſt deſerving Perſons*" inſtead of *upon*---them though this laſt Example is the leaſt exceptionable and had not Dr. Lowth thought it wrong we ſhould never have ſeen any Cauſe to find any Fault with it That great Man however ſeems evidently miſtaken in thinking that *for* is improperly uſed in "*accuſe for Luxuriancy*" and "*the Miniſters for betraying*" The original Meaning of *for* is no Doubt *Cauſe*

Lesson XLIII.

Here follows *an Account of the particular Prepoſitions which other Parts of Speech require after them* Words ſignifying *Poſſeſſion* or *Property Approbation* or *Diſapprobation* are conſtrued with *of* As poſſeſſed *of* Gentility diſpoſſeſſed *of* his Right approved of Piety diſapproved *of* Profaneneſs the Righteouſneſs *of* God the Miſery *of* Man the Prerogative *of* Kings the Privilege *of* Subjects a Member *of* Parliament a Gentleman *of* Integrity.

Words implying *Obedience Reſignation* or *Submiſſion* are conſtrued with *to* As Obedience *to* the King reſigned *to* the LORD ſubmiſſive *to* Providence Subjection *to* Magiſtrates

Alſo Words ſignifying *Recommendation Exhibition* or *Declaration* require *to* before the Perſon to whom ſomething is recommended exhibited or declared As recommended *to* me commended *to* the Grace *of* GOD repreſented *to* the Magiſtrate exhibited *to* us ſhown *to* the Maſter declared *to* others.

Lesson XLIV.

Words ſignifying *Likeneſs Unlikeneſs* or *Compariſon* require *to* and *with* after them As "Like *to* Like" Unlikeneſs *to* a wiſe Man compared *with* one another uncompared with the true Standard and likened *to* a fooliſh Man

Words implying *Donation Communication* or *Diſtribution* muſt be conſtrued with *to* and ſometimes *from* alſo As a Gift *to* all Men imparted *to* me diſtributed *to* the Multitude and given *from* one *to* another But ſometimes *unto* will read better than *to* as a good Ear will eaſily perceive

Like-

Likewiſe Words ſignifying *Oppoſition Inclination Deſire Contrariety Diſinclination* and *Averſion* muſt be conſtrued with *to unto for of* and *towards* As oppoſite *to* us contrary *to* all Men inclined *to* Goodneſs a Deſire of it inclined *towards* the Ground diſinclined *to* Celibacy indiſpoſed *for* Solitude deſirous *of* Matrimony covetous *of* the beſt Honour avarous *of* no Riches affected *to* the King diſaffected *to* Republicaniſm and averſe *to* the Maxims *of* the World

Lesson XLV.

Words which ſignify *Advantage* or *Diſadvantage Fitneſs* or *Unfitneſs* muſt be conſtrued with *to* and *for* As advantageous *to* Mankind profitable *to* the Good unprofitable *to* the Wicked favourable *to* many better *for* ſome worſe *for* none fit *for* the Purpoſe unfit *for* Honour an Advantage *to* the Learned a Diſadvantage *to* the Illiterate Fitneſs *for* the one Unfitneſs *for* the other

Words which denote *Abundance Plenty Want* or *Deprivation* muſt be conſtrued with *of in* and *with* As abounding *with* Cattle rich *in* good Works full *of* Grace void *of* Goodneſs empty *of* Water deprived *of* Life deſtitute *of* the Truth abundant *in* Goodneſs and plenteous *in* Mercy and Pity

Words which ſignify *Truſt or Diffidence Dependence* or *Independence* muſt be conſtrued with *in* and *on* As "he truſted *in* GOD" and was diffident *in* himſelf depending *on* the Promiſe and independent *on* Man Sometimes alſo *to* and *upon* are uſed in ſimilar Phraſes As I truſt *to* your Goodneſs depend *upon* it

Lesson XLVI.

Words denoting *Admiration* or the Contrary *Praiſe* or *Diſpraiſe Cenſure* or *Blame* may be conſtrued with *for* As admired *for* Wiſdom unadmired *for* Beauty praiſed *for* Benevolence diſpraiſed *for* Extravagance cenſured *for* Sabbath breaking and blamed *for* Fondneſs of worldly Pleaſures

Words which ſignify *Pleaſure* or *Diſpleaſure* muſt be conſtrued with *at* and *with* As pleaſed *at* it entertained *with* Muſic but diſpleaſed *with* unharmonious Sounds

Words which imply *Compliance* and the Contrary *Agreement* or Intercourſe may be followed by *with* and *between* As I comply *with* your Requeſt---I agree *with* you this Agreement was made *between* us having had a due Intercourſe *with* each other

After Verbs of *Reſt* or *Motion* the Prepoſitions may be variouſly uſed and in order to employ them with Propriety let the Learner take particular Notice what the Senſe requires

Lesson XLVII.

As *Genus* and *Species* are Terms much in Uſe it may not here be unneceſſary to give ſome Account of them It muſt therefore be obſerved that they are Latin Words borrowed to ſupply the Place of *Kind* and *Sort* which even our beſt Authors have for a long Time uſed indifferently in order to expreſs the ſame Thing for anciently the Word *Kind* was appropriated to denote what we mean by *Genus* and *Sort* ſignified what we underſtand by *Species* Hence after theſe two Engliſh Terms had been confounded by us it was not unneceſſary to adopt others in their Stead and the Meaning of thoſe muſt now be explained

Species is a Claſs of Things *comprehending many Individuals* As the Word *Man* for there are many Individuals belonging to that *Claſs of Animals* called *Man* Hence we ſometimes call Mankind the *human Species* But *Genus* is a Claſs of Things *comprehending many Species* As *Animal* for *every Thing living being an Animal* there are many Species belonging to that *Claſs of Beings* called *Animals* As *Men Beaſts Birds Fiſhes* &c which are all different Species that are ſeverally *Animals*

Lesson XLVIII.

The Imperfections of our Philoſophy are moſt evident Of our Writings as well as of our Conduct it is indeed true that "in many Things we offend all" and this Conſideration ſhould induce us to ſpeak candidly of one another What Author is free from Miſtakes Even the immortal Locke now and then ſpoke very improperly His *Compoſition* of *Ideas* is no Doubt a miſtaken Thing and ſhould be *Compoſition* of *Terms* We have an Idea of a Conſtellation which is compounded of many Stars but our Idea is indeed no more *complex* than the Conſtellation is a complex Star In ſhort they are really abſtract and general *Terms* and not Ideas *which are complex*

Thoſe Imperfections which are commonly ſuppoſed to be in Language will be the moſt effectually found if we look for them in our own Knowledge Let us always think humbly of ourſelves and ſpeak well of others The Learned deſerve Eſteem We muſt however think for ourſelves and whatever others may judge concerning us we know that we muſt all be judged of GOD Adieu.

CON-

CONCLUSION.

LET the Learner take Notice, that *to have written* may be either *Preterperfect*, *Present Perfect*, or *Preterpluperfect*; and that therefore this Phraſe is ſometimes quite proper. How then (he may wonder) can Dr. Lowth juſtly conſider "*I thought to have written*" as an improper Expreſſion? Upon due Conſideration this may be evident. If I *thought to have written* a Letter *before* you *called*, I certainly refer to the *Time* which is *Preterpluperfect*; for it *had been* mine Intention *of finiſhing* the Letter *before* you *called*. Hence I *thought*, which is the *Paſt Time* ſimply, is evidently faulty: It ſhould be, *I had thought to have written* before you called. But, if we ſpeak of Time ſimply paſt, without having any Reference to a Time which is alſo paſt, *to have written* will, in this Caſe, be abſurd; for then it muſt indeed be, I *thought to write*. One might laugh to hear a Perſon ſay, that he had *finiſhed* the Act of *writing* a Letter, before he ſo much as thought about it! Or, that the *very Moment, when he determined to write* it it *was written!* Therefore *I thought to have written* is a moſt abſurd Confuſion of the Tenſes. Hence we may plainly ſee the Impropriety of that Phraſe which dropped from the Pen of the great Mr. Addiſon: "Hiſtory-Painters *would have found* it difficult *to have invented* ſuch a Species of Beings." Where, doubtleſs, it ſhould be *to invent*. Errors of this Sort are indeed very common; and it is conſequently neceſſary for the

the Learner to take Care to avoid them. Let him preſerve a clear Idea of the Tenſes which the *Senſe* of his Expreſſions neceſſarily requires. But as this may be ſomewhat difficult for him to do; eſpecially in ſuch an Inſtance, as is now under our Conſideration; it may not be unneceſſary for him to reflect upon another Error, which was committed by the great Swift; "I cannot excuſe the Remiſſneſs of thoſe, whoſe Buſineſs it *ſhould have been*, as it certainly *was* their Intereſt *to have interpoſed* their good Offices." Now what Tenſe is *was?* Does it not neceſſarily require *to interpoſe?* How long ſoever it may be ſince it *was* their Intereſt, *to interpoſe* was then an *Act Preſent*: *To perform* which it *was* their Intereſt. *To have interpoſed*, when it *was* their Intereſt, is certainly to *have finiſhed* the *Act of interpoſing* beforehand! Surely it is ridiculous to wiſh, that they *had done it before it was their Intereſt* to do it! So that the Abſurdity of all ſuch Expreſſions is moſt evident.

N. B. In tranſcribing the preceding Leſſons, let the Scholar begin every Noun, as well as every Sentence, with a Capital; and by diligently attending to this advantageous Study with a retentive Memory and a good Underſtanding, he may, in a ſhort Time, become an accompliſhed Grammarian.

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